

The Two Worlds.

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PRICE ONE PENNY.

POKING' FUN AT RE-INCARNATIONISTS.

THE following is from an occasional correspondent:—

"Here is an amusing extract from the *Pall Mall Gazette*, which exhibits the vagaries and absurdities of Re-incarnation in a way that serious argument or discussion could never reach. Reasoning on a subject is not the only, nor is it always the best road to enlightenment; neither is the process of knocking heads together in strenuous *ex parte* argument always the surest way to elicit the spark of truth. Of course if the figurative head-knocking becomes literal, as not unfrequently happens, then stars may sometimes be observed; but the light beheld of these is usually of too figurative and perplexing a character to steer one's course by! There may, however, be more of genuine "light and leading" in a timely flash of wit, more illumination in a ray of genial appropriate humour, than in a whole heaven of serious philosophy. But one cannot expect Mrs. Besant to credit this. She insists on seriousness, on being taken *au sérieux* always. You must not smile. So long as you maintain a countenance calm and unruffled, she and the particular scheme of the universe and system of ethics which may have been taken to her bosom at the particular moment, are safe. The peculiar aversion of such a person and such scheme and system must therefore be satire. One cannot fancy the successor of the Great Madame notwithstanding genial, legitimate healthy banter for any length of time. Defame, persecute, make a martyr of me, but pray don't laugh! Mrs. Besant, as all the world knows, is a brilliant and clever woman, but she has been a sufferer from first to last—all her life through—from a lamentable deficiency in her mental composition of the saving grace of humour. If the dear, strenuous creature could only be made to smile—if the celestial powers would only endow her with the capacity for genuine, abundant laughter, there would be a speedy end to these pitiful, vague enthusiasms that must sooner or later exhaust her earthly stock of soul and brain energy, reducing her to the condition of what is known in clerical circles as a 'returned empty,' which, being interpreted, meaneth *bust* missionary."

THE BUDDHIST BABY.

I have been born just ten days, and I must say it is not at all the sort of thing that I was led to expect. Of course I have gone through it before; in fact, as I am just entering the sixth race of the fourth round I am a tolerably old hand at being born by this time. But I find myself quite unable to remember any of my previous babyhoods, and if they were at all like this one I don't regret it in the least. Existence in Devachan is

EXCEEDINGLY ENJOYABLE IN ITS WAY,

but after the first few centuries or so it does get just the least bit dull. Consequently when the ripple of Karmic force approaches the edge of its sub-cyclic basin (I don't know whether you will understand this, but I can assure you it is the correct way of expressing the situation), the being who is about to move from the Devachanic area of effects into the next area of causes by a fresh incarnation faces the prospect with a mild satisfaction. But when the job actually comes off it is distinctly disappointing. A Juggins—a monad, I should say—who passes into oblivion as a spiritual subjectivity, and wakes up as a baby, feels a legitimate irritation, which parental blandishments rather aggravate than allay. It would be difficult to overstate the indignities and discomforts of early incarnation. In Devachan one has nobody to speak of, being all "principles;" and though these are sometimes a little mixed, one soon learns to accommodate oneself to circumstances. But this arrangement breaks down hopelessly under the present system of being born. The simple fact is that at present I don't fit this confounded baby, and, my principles being roomy, I am intolerably cramped. I suppose that in due time my faculties will dwindle to the limits of their present

abode, and with the disappearance of self-consciousness I shall at least be spared the annoyance which the knowledge of my infirmities is now causing me. But meanwhile I am having an exceedingly bad time of it. Of course when I last went to Devachan I left my fourth principle (*kama rupa*, the animal soul, you know) behind me; and though it was a good enough sort of soul in its way, it had, to tell the truth, its little faults, and I soon grew quite reconciled to its absence. I was therefore rather annoyed to find that it had rejoined me in my new quarters, particularly as I understand that its immediate business will be to work off old scores incurred during my last incarnation. I very soon got a taste of its quality too. In my previous earth life

I WAS WHAT THEY CALL A "BON VIVANT;"

indeed, my impression is that I died at table. Now, there is a solid dignity about the pleasures of the table which I should be the last to deprecate; but they are notoriously attended by certain little discomforts, which under ordinary circumstances are happily quite transient. In my case, however, the natural course of things was interrupted, and accordingly the earliest feature of my present babyhood was the once familiar sensation of a terrible "head" which my *kama rupa* had thoughtfully kept going for me during my Devachanic career. This was bad enough in all conscience, but my misery was aggravated by my helplessness. I found myself totally unable to do justice to the situation. I tried to swear (I was a distinguished military man in one of my earlier earth lives, and the propensity has clung to me through several successive Karmas), but it was a dead failure, and I could achieve nothing more incisive than a bubble and squeak. This unlucky incident at once brought my nurse to my side, and the idiot forthwith tried to counteract the antenatal joviality by dosing me with dill. And this reminds me of another serious discomfort to which I have to submit. The cuisine of the nursery (including the cellar) is detestable, but I can exercise no effective control over it whatever. I weep and squeal vigorously whenever I detect any prospect of being fed, and I am not without hope that this causes my tormentors some anxiety, but its protective value is absolutely nil. About this same squealing, too, a precious lot of rubbish has been talked. One philosophical wiseacre, I remember, saw in the squalls of infancy

A REVELATION OF THE BABY'S EXALTED NATURE,

declaring that the brat is "permeated with the certitude" that he is entitled to exact from the external world the satisfaction of his needs. Another sage of the same calibre considered the squall to denote the horror felt by the soul at being enslaved by nature. I know what my squalls mean. Temper, Sir; good honest, adult temper, however, suffers exceedingly in vigour from the degraded mode of expression to which it is condemned. Of course I shall soon forget all this nonsense, together with other relics of my past; but I wish I felt as certain that I shall not have to learn it all again. I am satisfied that my present parents will insist on giving me a first-class education: they seem fools enough for anything. I should like to explain to my new mamma how cordially I hate her and all her works. Her attentions to me are overpowering, but I might put up with that if they were not so intolerably foolish. I can recollect myself as a man over thirteen stone, with a florid complexion and a bulbous nose. Yet I have to submit to the ludicrous indignity of being addressed as "My precious!" Sometimes she woos me with a sort of clucking sound, as if I were a hen-pheasant; and at others, when my attractions altogether overcome her, I find myself smothered in a flood of juicy caresses, which are absolutely intolerable to a misogynist. Worst of all, perhaps, are the degrading misapprehensions of which I am constantly the victim. In my last earth-life I had a fine baritone, and a day or two ago I tried to beguile the weary inaction of the cradle by practising my low notes. The attempt, I must admit, was not a complete

success, but any one with a grain of appreciation would have grasped the idea. As it was, my fool of a mamma sent off for a fool of a doctor, who immediately treated me for croup. Hark! a footstep! It is she whom I am reluctantly unable to disobey—at present. And I am going to be

EXHIBITED TO A CIRCLE OF GUSHING FRIENDS.

Happy thought! I will pretend to have convulsions. This will throw mamma into an agony, and will probably drive away her friends. Here goes!—*Pall Mall Gazette*.

DEVOTIONAL SPIRITUALISM.

BEING SHORT SUNDAY EXERCISES FOR SPIRITUALISTS.

INVOCATION.

ALMIGHTY God, who art ever nigh unto the humble and contrite heart, breathe Thy holy spirit, we beseech Thee, on all that are here assembled, that every unholly thought and affection being put away, we may worthily utter Thy praise, meekly learn Thy will, and render due thanks for all Thy mercies. Wherein we have sinned, help us to the true repentance that issues in a practical reformation. Save us from all self-delusions; from all Pharisaic assumption in our judgment of others; from all self-conceit, arrogance, revenge and envy, from unprofitable day-dreams, and all inordinate desires. Help us to do good to all men, and to keep a loving heart through all our trials; patiently resigning to Thy will, and content under the ruling of Thy gracious Providence; assured that all that is now dark to us will be made clear in Thine own good and proper time. Amen.

DISCOURSE.

"Do spirits," it is often asked, "teach us anything new in the way of morality? anything superior to what has been taught by Christ? If the moral code of Spiritualism be no other than that of the gospel, what is the use of it?"

This mode of reasoning is singularly like that of the Caliph Omar, in speaking of the Library of Alexandria: "If," said he, "it contains only what is found in the Koran, it is useless, and in that case must be burned; if it contains anything that is not found in the Koran, it is bad, and in that case, also, it must be burned."

All that is eternally good and immutably true in all moralities, whether of Jesus, or Socrates, of Buddha, or of Confucius, of Seneca, or of Marcus Aurelius, is accepted by Spiritualism as part of its message to mankind. Is not much of the moral doctrine of Jesus found in the Decalogue? But is it any the less authoritative on that account?

Spirits now come not only to confirm the essential morality in all religious and ethical systems, but also to show us its practical utility. They show us that what is good for us now is good for us for ever, and that what is good for us for ever is good for us now. They render manifest and intelligible many truths that have hitherto been taught under the form of allegory; and, with this reincarnation of the eternal truths of morality, they also give us the solution of many important problems in psychology, and make intelligible the great fact of our immortality.

If God sent forth in the person of Jesus one of His many messengers to recall to men's minds the divine law they had forgotten or overlooked, why should He not send spirits to recall it to their memory once again, and with still greater precision, now that they are ignoring it in their devotion to sensual gratification, to empty pride, and external glitter? Who shall take it upon himself to set bounds to the power of God, or to dictate His ways?

Who shall say that the appointed time has not arrived, when truths hitherto little known, or much understood, are to be openly proclaimed to all men in order to convince them of human immortality, and through that knowledge to purify, broaden, and exalt human lives? Is there not something that appears providential in the fact that spirit manifestations are now taking place at all points of the globe? It is not a single man, an isolated prophet, a solitary seer, who comes to arouse us; light is breaking forth on all sides, and a new world is being opened out before the eyes of all free, unpreoccupied, and patient investigators.

As the invention of the microscope has revealed to us the world of the infinitely little, the existence of which was unsuspected by us; and as the telescope has revealed to us the myriads of worlds, the existence of which we suspected just as little, so the spirit communications of the present day are revealing to us the existence of an invisible world that sur-

rounds us on all sides, that is incessantly in contact with us, and that takes part, unknown to us, in everything we do.

Yet a short time, and the existence of that world, which is awaiting every one of us, will be as uncontested as is that of the microscopic world, and of the infinity of globes in space. Is it nothing to have made known that new world; to have initiated us into a realisation, powerful and efficacious, of the life beyond the grave? Is it true that these discoveries, if such they can be called, are contrary to certain received ideas; but have not all great scientific discoveries modified, and even overthrown, ideas as fully received by the world, and has not our pride of opinion had to yield to evidence? It will be the same in regard to Spiritualism, which ere long will have taken its place among the other branches of the human knowledge.

Communication with the beings of the invisible world enables us to realise something of the nature of the life to come; confirms the great lesson, so familiar and so unheeded, that as we sow we shall reap; impresses upon us the stupendous fact that condition in the unseen sphere depends on the character we have formed in the earth life; and finally brings back to a true spiritual conception thousands who had grown to see in man only an organised machine, ending for ever with the dissolution of the physical body. Surely our facts give the death-blow to that crass and unqualified materialism which would make the visible death the end of the invisible and never-yet-seen individual!

If Spiritualism had done nothing more than this, it would be entitled to the gratitude of all the friends of morality and social order; but it does much more than this; proves that just as we leave this world we enter the next; shows the inevitable results of evil, consequently enforces the necessity of goodness, and makes us realise that to lead a life of purity and active beneficence is the one thing needful.

The number of those whom Spiritualism has brought back to better sentiments; whose evil tendencies it has curbed and arrested, and whom it has turned from wrong doing, is already larger than is usually supposed, and is becoming still more considerable every day; because the future is no longer for them a vague imagining, a mere hope, but a *fact*, the reality of which is felt and understood when they see and hear those who have left us lamenting or rejoicing over what they did when upon the earth. Whoever witnesses these communications begins to reflect on the reality thus brought home to him, and to feel the need of self-examination, self-judgment and self-amendment.

We are told that there are certain moral distinctions which are *known* to us independently of any knowledge of our immortality, or any belief in God; and we may thank God that this is so; that His law is written in our hearts above all speculative belief or formal knowledge. We know that honour is one thing, and baseness another; that purity and uncleanness are not alike; that sincerity is lovable and hypocrisy hateful; that tyranny, treachery, and cruelty are detestable; and generosity, self-sacrifice, and kindness worthy of our esteem. All this we feel and know; and we know that it is perilous for any soul, even in this life, to doubt certainties like these.

But does Spiritualism—a knowledge of our immortality—add nothing to their force? It adds this much at least; it declares that these great moral distinctions are the abiding property of the soul; that they derive their eternal authority from the divine light within us; that they are the germinal principle of our future condition, whether it be high or low, glad or dismal, tending to good or evil; and thus by shifting the platform of existence, from its little basis of three-score and ten years, and giving it the vantage ground of eternity, Spiritualism reveals to us the true worth of a human soul, and the inestimable importance of making its conditions, its sympathies, its moral tendencies, and its estimate of the life to come, all right and operative in the present brief stage of its immortal career.

That blessed law of Thine,
Father, to me impart;
The spirit's law of life divine,
O, write it in my heart.
Implant it deep within,
Whence it may ne'er remove,—
The law of liberty from sin,
The perfect law of love.
Thy nature be my law,
Thy spotless sanctity,
And sweetly every moment draw
My happy soul to Thee.

BENEDICTION.

May the Spirit of all truth inspire us to think and act aright. While saving us from the illusions of time, and the stains of the world, may it help us to realise those things of the present which have an eternal value; to learn that the fulfilment of duty in our earthly lot is the true path to heaven, both here and hereafter. Help us, O Spirit, to do Thy will; to do good to one another; to live pure and noble lives, as in Thy sight. Amen.

◆
MY BRIGHTON EXPERIENCE.

SPIRITUALISM AND CONDITIONAL IMMORTALITY.

No. II.

FOUR weeks' residence at this queen of watering-places gave opportunity for gauging the prevalent religious feeling among the Brightonians. Of course dogmatic Christianity is in evidence—churches and chapels abound. Fashionably dressed worshippers, as they leave their temple service, where they have been “miserable sinners,” proclaim their joyous release from the mournful or hypocritical programme they have been acting, by bright smiles, hand shaking, hat raising, and a few decided bits of flirtation. They have done their conventional religious exercises, and plainly show how glad they are to be again in the presence of Mother Nature, to breathe the ozone, and bask in the sunlight.

As is my custom on Sunday, I took my “walks abroad” in the afternoon by the beach, and found several groups of earnest, if mistaken, zealots propagating their particular beliefs with a dash of pluck that was attractive. One local gentleman was expounding the views of the rapidly diminishing party of no progress, who advocate Life in Christ only, Conditional Immortality, Daimonism, or the doctrine of the Extinguisher (*alias* Annihilation). To this gentleman I “gave heed,” and after his insistence that “universal man was ‘soul-less,’ and that the body was all there was of him or ever would be,” replied, out of which little episode has arisen quite an awakening of religious thought in “London by the Sea,” and the debates on Friday nights attracted good gatherings, and were duly reported by the Press. It was refreshing to hear this “gospel of death” proclaimed by one “alive in the flesh,” thus giving self-evident proof to others that the oratory and logic he employed were the result of something superior to flesh, bones, muscles, and brain, and which deluded (?) Spiritualists, until this dying party coin a more suitable word, will continue to call spirit. He publicly declared that while “he is on the South Coast, Spiritualism has no chance of foothold, and most certainly none in Brighton.” It is amusing to have heard such blatant cocksureness, and then directly to see some earnest Spiritualists in Brighton providing the Atheneum Hall for the first of a series of lectures to be given by Mrs. Vincent Bliss, of London, to inaugurate a united endeavour to spread the glad tidings—“There is no death in God’s wide world,” etc., etc., in Brighton.

The champions of this Daimonistic theory, hatched to destroy Spiritualism and other incumbrances, are G. H. Pember, Ed. White, and Miles Grant. They profess to believe that the “war in heaven” resulted in a signal defeat of the Dragon and his host; number actually slain unknown; number escaped unknown, though very great; Michael being probably court-martialed for not exterminating the lot. However, he was pardoned on account of former services, under promise, no doubt, that he would “pursue, overtake, and slay” these revolters as soon as possible. It is not a little puzzling that these demons, said by Jude to be confined in “everlasting chains under darkness,” by John are said to be “cast out into the earth” (Rev. xii, 9), but this apparent contradiction of Holy Scripture is explained by another interesting fact (probably unknown to Michael and the recorder), that the “chains of darkness” were insecurely fastened, and that the pit into which they were thrust was “bottomless.” This view explains the mystery, and gives some *locus standi* for our brethren of destruction, who wish us and others to believe that these escaped fiends are amusing themselves at séances by personating dear ones gone “within the veil.” This I am willing to believe on good evidence, but to ask me to believe (without evidence) angel existence, angel folly, angel war (defeat and victory), the dark chains and bottomless pit, is a little too much of a cook and bull story.

So much for Daimonism as an explanation of spiritual phenomena from a Biblical point of view—believe it who can! But Spiritualism is scientific as well as religious—it not only has to do with finite spirit man, but infinite spirit God. It commands, and has secured, searching investigation from some of the first scientists of the age. Its motto is, “Prove all things; follow that which is good.” Will Daimonism meet it on this ground? Can any of its trinity of prophets, with the fourth (the sombre man of grave stones) thrown in, care for a repetition of the Elijah test, see 1 Kings xviii, 27-40. If so, I will meet them down on the first rung of the “ladder of learning,” and demand that phenomena, whether by fire, water, motion, or sound, produced without mechanical or chemical aid, trick, or fraud, under severest test conditions, be accepted as proof that such things do occur. I know phenomena are admitted by the trinity and their Brighton prophet as theoretically true, but with my knowledge of the sincere piety of the man of the “grave stone,” who said he had not been to a Spiritualist séance and “would not go because the Bible affirmed that ‘he that seeketh unto the dead was an abomination unto the Lord,’” I must insist on their contact with the phenomena, and to disarm their pious caution refer them away from an ancient negative to a more modern positive command. See 1 Thessalonians, v, 21.

Now for the evidence so lustily clamoured for and so little desired by these objectors. I will give satisfactory evidence to any impartial competent witness that the communications are not from demons, but that they come from the persons who profess to send them, and this evidence shall be as conclusive as the contents of any telegram ever received. I place no limit to the figurative barrels of water they pour on our altar to extinguish concealed fire, and accept none from them, but demand liberty of investigation in their Daimonistic laboratory, and am waiting first for their phenomena, and second, for satisfactory proof that daimons work their telegraph. If our friends who are so sure that Spiritualists are deluded, and are in close impact with demons, could only tell us how it is done, and how they know who the performers are, it might be to their pecuniary advantage to see both Maskelyne and Baldwin, and would do us no harm by ridding us of the belief in the soul’s natural immortality, or stimulate enquiry on this subject which would strengthen faith one way or the other. Will they do this, or will they continue to write, and print, and splutter forth their exaggerated and malicious misrepresentations of genuine phenomena they dare not investigate?

Come now, gentlemen of the school of annihilation of all but yourselves, prove your position and doctrine; your words avail nothing except with the unthinking. Let us have facts—science is as truly the word of God as revelation. If facts are against your theory, bury it. Facts are “chiel that winna ding.” Let us see your daimons move a table or chair; let us hear them speak, sing, or play on the locked piano; let them write, draw, or paint; let us hear from one of you gifted in “discerning spirits.” You admit there are spirits: then let your clairvoyant medium describe them, and tell us of their history and future. Beyond these small things try photography and materialisation. Do these things, and a foundation for your speculations will be laid which shall have respectful consideration.

In my next I propose to notice further particulars in Mr. Miles Grant’s book, “Spiritualism Unveiled and shown to be the Work of Demons.”

Nottingham.

EVAN HARRIS.

THE REFORMATION: CHRISTIAN AND SPIRITUAL.

BY L. M. BYLES.

PART A., SEC. II.—SOLDIERS OF THE CHRISTIAN REFORMATION.

MARTIN LUTHER [1483-1546].

LUTHER was born at Eisleben, in Saxony, on November 10, 1483. His father, Hans Luther, was a hard-headed, noble-hearted, German miner. Hans and his wife were very poor, and in consequence suffered many privations. These poor surroundings greatly influenced the young Martin’s after life. The stern, unbending severity with which he was treated had, however, a much greater effect on him than his poverty. The latter merely depressed him; the former certainly made him timid, but at the same time it aroused

a sense of over-scrupulousness which was of great service to him in after life. At an early age his father contrived, by great pinching, to send him to school at Magdeburg. The next year he was removed to Eisenach, where many of his relations lived. While here, he, as the poor students did, obtained money by singing in the streets, and thus lessened his parents' burden. On one of these begging expeditions he was noticed by one Fran Cotta, who conceived a violent liking for him, and finally adopted him.

In 1501 he entered the University of Erfurt, then a leading educational town. At this time he was destined for the law, and thus began to study philosophy (with which the course then began). During his stay at Erfurt he found, what was to him a great treasure, a Bible. This he proceeded to study with all the power he possessed, reading, pondering, re-reading, and re-pondering as only a man can do whose soul is in his work. In 1505, from various causes, he decided to enter a monastery, which he accordingly did. While in this spiritual prison-house he tried the most acute tortures he could devise for the purpose of humbling his rebellious soul. He obtained absolution for his sins, but yet did not consider them pardoned, and would worry, worry, which worry, combined with his heavy work, brought him to the brink of the grave, from entering which he was only saved by the kindly ministrations of a splendid old monk. But still for all his worry, for all his work, he could obtain no peace, until one day an old monk drew his attention to the words, "The just shall live by faith," which motto, though poor compared with our knowledge of work's necessity, was far better than the old Romish doctrine of penance, fasting, praying, and all kinds of bodily and mental torture.

During this period of his life he came into contact with Staupitz, the vicar-general of his order, who afterwards proved a very valuable friend. In 1508 Staupitz nominated Luther to a chair at the new University of Wittenburg, and in 1513 he became a Doctor of Divinity. Previous to this latter distinction he had visited Rome on business. Of this journey he has left us various significant recollections. He tells how, as he neared the holy city, he devoutly greeted it; how he ran through every church and cavern like a madman; giving hearty credence to all the lies people chose to tell him about them. He tells how, as he painfully toiled on his knees up the stairs of Pilate, he heard repeated in his ear the words, "The just shall live by faith," and how he started up and ran down and away.

In 1517 Tetzel, a Dominican monk, arrived near Wittenburg, selling indulgences. The Elector of Saxony, Luther's great friend, refused to allow this man admittance to his dominions. So Tetzel started a sort of fair on the Saxon boundary, and sold his wares by the hundred. Luther, enraged, preached a sermon against this practice. Tetzel retaliated by denouncing Luther. Then Luther posted on the church door at Wittenburg his ninety-five theses, in which he maintained, among other things, that a Christian may share in the good works of the saints without the Pope's certificate, and that God's pardon is only to be obtained after true repentance. Luther was summoned to Augsburg. He went, but after ten days he became alarmed for his safety, and fled.

In 1519 the smoldering coals were again stirred by the discussion at Leipzig, between John Eck, a Papist, and Carlstadt, a Lutheran. The debate led to nothing directly, but indirectly it did a good work in spreading Luther's doctrines as against those of Rome.

On June 15, 1520, the Pope issued his first bull against Luther. By this decree forty-one doctrines of his were condemned, his writings were to be burned, and himself proclaimed a heretic if he did not recant within sixty days. The rising Reformer first replied by an "Address to the Nobility of the German nation," and on December 10 he pitched the Bull, the Canon Law, and the Forged Decretals all into the fire. Leo lost no time in returning the blow. On January 3, 1521, he excommunicated Luther, and drove him from the Church.

Maximilian, the Emperor of Germany, had died in 1519, and Charles V. had been elected to succeed him. By him Luther was summoned to the Diet of Worms, and on his way gave utterance to that famous hymn, "Ein feste Burg ist unser Gott," said by a French writer to have been the Marseillaise of the Reformation. On April 18, 1521, he stood before the grand array of priests and nobles constituting the Diet, and then and there refused to recant unless it was first proved from the Bible, or from reason, that he was wrong. He was allowed to depart in safety, but was declared an out-

law whom it was treason to harbour. On his way home he was captured by a friendly party of knights, and imprisoned (for safety) in the castle of Wartburg. But finding his follower, Carlstadt, going too far, he returned to the world and again took the lead.

In 1523 he published a German edition of the Bible at Wittenburg.

In 1526 he was so far estranged from the Pope that he married a nun. In the same year, at the Diet of Spiers, Charles V. issued a proclamation allowing Lutherans to worship as they pleased, providing only their prince was a Lutheran. But in 1529 this edict was revoked, which led to the Reform party drawing up a "protestation," from which the name Protestant is derived. About the same time the "Confession of Augsburg"—the Protestant creed—was published.

Luther spent the remaining years of his life in peace and happiness, and passed on in 1546, leaving behind him a widow and children. Luther was the first man who fearlessly and conscientiously opposed the Church to good, lasting purpose, and who survived the battle. The following lines—by J. T. Clarke—in "Hymns of Progress" illustrate his life and work:—

The monarch's sword, the prelate's pride,
The Church's curse, the Empire's ban,
By one poor monk were all defied,
Who never feared the face of man.
Half battles were the words he said,
Each born of prayer, baptised in tears;
And routed by them, backward fled
The errors of a thousand years.

(To be continued.)

DEATH—THE GATE OF LIFE.

BY CHEDOR LAOMER.

CHAPTER IV.—SPIRIT REUNION.

"COME," said the old gentleman, whom I now recognised as being my grandfather, who had brought me up as a youth after my own parents had been taken away from me. "Come," said he, "We must now show you your new home."

I could not leave my old home without once more throwing myself into the arms of my dear wife, who could not fully realise that she was a widow, and then I embraced my daughter to try to comfort them in their distress; but, strange, they did not appear to see me or to feel my presence, or know that I was there by their side alive and apparently well. All their attention was directed to the motionless form lying upon the bed, which had been the external part of myself, and known among men as the *man*.

I tried to speak to my son entreating him not to mourn, as I was now better off, free from pain, and thanking him and his dear wife for all their kindness and attention to me during my long and trying affliction, but he heeded me not. Again and again I tried to impress them that I was still alive in their midst, but without effect, and, seeing my distress at my fruitless efforts, my new companions drew me from my old home, and I soon found myself treading the air upwards, in a land of exquisite beauty and extreme loveliness, amidst new scenes and new faces, in a "new world."

As we ascended crowds of bright, beautiful, and shining spirits met us, and rejoiced exceedingly at our approach. They welcomed me with delight and rapture unknown to an earthly potentate. As I gazed first upon one face and then upon another I gradually began to recognise the outlines and well-remembered features of many familiar friends whom I had known in earth life, people I knew who had passed away many years before, but who had not forgotten me whom they had left behind, and now had come to welcome me to the celestial spheres, and, oh! what a welcome. Far more hearty and genuine than any I had ever witnessed when in the flesh. I was now so enraptured and full of joy at my new surroundings that I forgot the sorrow I had just experienced at leaving my loved ones on earth, and I felt, indeed, that to die was gain.

Having thus recognised many of my former friends, associates, and loved ones, my father, my mother, my children, my sister, all of whom rejoiced more fully than the father did over his long lost prodigal son, or the woman over the piece of lost silver which she had found, you may imagine my delight at seeing once more the father and mother who were taken from me when I was a mere child. After sixty

years of absence they now returned to me. By some means which I cannot explain I knew them as my earthly parents, and they knew me as their only son. There was an affinity between us that explained all, and satisfied us against any doubt, natural affection drew us towards each other, and we were mutually glad at our re-union. My only sister, too, who was riven from me at the age of eighteen years, leaving me all alone to fight my way through life. How she rejoiced at my arrival, with what delight did she greet her long absent brother. We are now a family, re-united in the spirit land, never more to be parted by death. Imagine the greeting you would receive by your loved ones on returning from a distant country when you had been away from them for many years. Oh, greater joy than that was mine on meeting with my dear ones here who had been "watching and waiting for me" for over sixty years. How strange that preachers of the gospel of Jesus, and learned men of all shades of religious opinion, are constantly asking, "Shall we know each other in heaven?" If we did not we should be greater novices than we were in earth life. Know each other? Certainly. I knew my friends almost the first moment I gazed upon them. Would a father know a long lost son who went away a beardless youth and returns after years of hardship a full grown bearded man, weatherbeaten and careworn? Changed certainly, almost past recognition, but even as the father looks upon him in his developed condition, he sees one feature after another becoming more clearly defined as that of his own boy—little traits of character, long forgotten, now being developed, and the father no longer doubts, but sees in the man of years and scars the outlines of his own child, long lost to sight, now returned to the family circle, and the father rejoices and receives him with delight. Shall we be less able to recognise our dear ones after the change called death?

When we hear the music ringing, in the bright celestial dome,
When sweet angel voices singing, gladly bid us welcome home
To the land of ancient story, where the spirits know no care,
In that land of light and glory, shall we know each other there?

Yes, my careworn soul rejoices, and my weary heart grows light,
For the thrilling angel voices, and the faces now so bright,
That shall welcome us in heaven are the loved of long ago,
And to them 'tis kindly given thus their mortal friends to know.

O, ye weary sad and tossed ones, droop not, faint not by the way,
Ye shall join your loved and lost ones, in the land of perfect day,
Harp strings, touched by angel fingers, murmur in my upturn'd ear,
Evermore their sweet song lingers, shall we know each other there?

In the spirit world so fair, we shall know each other there,
Angel hands will clasp our own,
And we shall be known as we are known,
We shall know each other there.

INTERESTING INCIDENTS OF INSPIRED WORKERS.

By W. H. ROBINSON.

MR. JOSEPH SKIPSEY, SEER AND POET.

I BELIEVE the seer-gift to be special, and a person must be born with it to become a good seer. Rare as this gift appears to be, its inheritor must also be well-endowed in other respects, and possess a cultivated mind, before he or she can make proper use of it; because a person has displayed some symptoms of seeing, it is folly to encourage him to cultivate it before he has become possessed of good mental training. Many a seer has incurred the imputation of imposture, endured the doom of the lunatic, or has died the death of the suicide, almost entirely from lack of culture and of the philosophic acumen requisite to enable him not only to give to others but to himself an accurate exposition of the phenomena he has witnessed. Let the first object of the Spiritualistic philanthropist, then, be to educate the person whose mediumship he would develop, otherwise he may, with the best of intentions, place himself in the position of the good-natured, but none the less foolish nurse, who gives the object of her care a box of lucifers to play with. This remark may be applied to the cultivation of all kinds of mediumship, but emphatically so to that of the seer. On this last word, "*seer*," I lay particular stress, as being the word for the representation of that faculty by which some people are enabled to see spiritual things. It is a true English word, as well understood by the masses as by the learned, and covers the whole of the ground occupied by such terms as clairvoyance, mind-reading, and crystal-seeing.

Mr. Skipsey, referring to the reception accorded to Spiritualism and the treatment mediums receive, says:—

Singular as it may appear, men of science in general have little knowledge of human nature, and having discovered that they can go through mental processes to which the mass of their fellows are strangers, they jump to the conclusion that they and they alone should hold the sceptre in the domain of thought, even though that domain be the very reverse of the one over which they have been accustomed to reign. To a superficial observer it will appear quite natural that the man who possesses most knowledge of the external is the person who ought to know most in regard to the spiritual or internal universe, and that he who knows most about the human body should, therefore, know most about the human soul. As there are few who are inclined or in a position to dispute the truth of such an assumption, the know-all, the scientific Dogberrys and Bottoms, the weavers of the age, lord it over their fellows with a high hand. We are all the victims of hallucination who cannot submit to their *dictum* without a murmur. For our present civilisation the world is undoubtedly indebted to science; but for the crowning glory of that civilisation, for our highest forms of thought, and for those achievements which more than all else beside go to prove man's kinship to that Being in whose image he was made, science has little to do. Science will enable us to work out such problems as are solved in the creation of our steam-engines, our canals, our docks, our railways, but the infinitely highest part of all these—true conception—science cannot give, and if so, how much more helpless is it in itself to give us a Parthenon, a Phidian Jupiter, a St. Peter's Cathedral, a Madonna and Child, a King Lear, a Faust, and all those sublime moral truths which from time to time have been imparted by inspired lips to mankind, and have been forwarding the great work of mental development from generation to generation, for hundreds and thousands of years before the results of the so-called scientific age were imagined. The world is apt to forget these things.

I have spoken of the terms clairvoyance, crystal-seeing, and mind reading, and I may here add that Mr. Harrison and other members of the British Association of Spiritualists, as well as Sergeant Cox and other members of the Psychological Society would ascribe the revelations made in the foregoing dialogue to some faculty signified by the last-named term; but if they mean by the term "mind-reading" aught else than is signified by the seer-gift, the power to see spiritual phenomena, they would be at fault in such a conclusion. It would be well if those learned men would try to give us a definition of what they mean by "mind-reading" apart from "clairvoyance." The vulgar notion of the term is, that it is the reading what is in the mind—the telling a person what he is thinking about, by a close inspection of the various kinds of expression that for the time being are observed to fit over the face. To such a gift I must own that I have very little pretension, and the data from which the foregoing deductions were drawn, consisted of a series of pictures illustrative of old Ralph's life.

JOSEPH SKIPSEY.

At spirit circles mesmeric and spiritual phenomena are more or less blended, and the difficulty is to separate the two. If a seer reveals incidents in the present or past and forgotten thoughts of some person present, and tells *nothing* outside such rigid boundary, it is a fair inference that by some kind of mesmeric brain sympathy, the memory of one individual takes objective form to the consciousness of another. When true revelations are made which never have been known until that moment by anybody present, then the presumption is stronger of the intervention of spirits.

No THEORY is satisfactory which does not cover the whole ground of the facts. No explanation but the spiritual will account for all the phenomena of Spiritualism, therefore the facts prove the existence of, and possible communion with, spirit-people, the so-called dead.

ELSEWHERE in this issue will be found a report of the initial doings of the Sick and Benefit Fund Council of the Order of Progressive Spiritualists. Up to the present £7 19s. 6d. has been contributed, and £2 10s. donated to deserving people. Everything has to have a beginning, and now that a commencement has been made, we may be excused the hope that still better things will follow.

THE Order of Progressive Spiritualists is a sort of informal gathering up of the fragments. Spiritualists are often isolated and individualised, but by means of the Order and its recognition symbol it is hoped that a bond of sympathetic and fraternal relationship may be developed, which will bring out the kindlier and more spiritual feelings of each to the other.

THE TWO WORLDS.

The People's Popular Penny Spiritual Paper.

SPECIAL OFFER TO NEW READERS. We will supply *The Two Worlds* post free for 24 weeks for 2s. 6d.

FRIDAY, MAY 11, 1894.

EDITOR AND GENERAL MANAGER,
E. W. WALLIS.

ALL COMMUNICATIONS SHOULD BE ADDRESSED TO THE COMPANY'S REGISTERED OFFICE, AT 72A, CORPORATION STREET, MANCHESTER.

A SHOT AT A CANON.

NEXT week we shall review a pamphlet, entitled "Spiritualism tested by Scripture," by the Rev. Canon A. R. Fausset, M.A.

THE CONFLICT OF THE HOUR.

MEN talk of the "Christian Religion," "the conflict between Religion and Science," when in reality, there is not, and cannot be, any such conflict. Religion is a fact—a fact in human nature; has to do with motives; consists of thoughts, feelings, and intuitions; is natural. The natural expression of the spiritual nature of man is of the heart: consists in love of truth, justice, goodness, beauty, love, wisdom, and peace. Science is simply systematised knowledge; is itself religious, in that it is the attempt of the mind to know the truth, and cannot, therefore, be in conflict with that which it is its function to recognise and explain. The conflict is between truth and falsehood; between facts and systems of belief, miscalled faith; between *Science* and *Theology*. *Theology* simply talks about religion, tries to cultivate, direct, and control the religious sentiment in man, but is never religion. Therefore those who combat popular theological doctrines, and expose the errors of would-be religious teachers, are doing great service to the cause of truth and religion, and cannot, by any possibility, injure religion.

If immortality is the *gift* of God to whomsoever he wills, or to whoever "believes"; if the orthodox ideas of innate depravity and "getting religion" are true, then Spiritualists are certainly destroying religion, and taking away the hope and chance of immortality of thousands. But if religion is the outgrowth and natural expression of human nature, and not a foreign growth; if man is *naturally* immortal, by virtue of his humanity and spiritual nature and possibilities, then no one is robbed of their immortality, neither can religion be demolished. Colonel Ingersoll truly says: "It is a fact, or it is not; I cannot make or destroy it." "The idea of immortality, like the great sea, has ebbed and flowed in the human heart, beating with its countless waves against the rocks and sands of fate and time. It was not born of the Bible, it was born of the human heart, and it will continue to ebb and flow beneath the mists and clouds of doubt and darkness as long as love kisses the lips of death."

The Spiritualist can joyfully say, "*I do* know, and *all* may know who will patiently seek for the truth." The real conflict of the hour is between the materialistic tendencies of the age and the Spiritual philosophy—between those who set up "matter," whatever that may mean, and rule "spirit" out of their vocabulary, and those who recognise in all phenomena the presence and expression of intelligence, the evidence of spirit as the only potent. We remember in one of his able lectures, Mr. Barkas said something to the effect that "life" was not the result of a fortuitous combination of atoms, or the consequence of chemical affinity, but, on the contrary, chemical affinity was overpowered by "life," and not until life had departed could chemical action work its will on the body, and then it disintegrated it instead of building it up and evolving, "life, thought, and consciousness."

In a free-thought paper we read the following: "But," says one, 'soul, mind, vitality, and sensations are not entities, but the result of organisation.' But is it a fact, is it true that vitality and its attendant phenomena are dependent on, or the result of organism? I once heard a learned professor, while lecturing on geology, remark that 'organisation was at war with the law of Nature,' that 'elements and not organism is Nature's law; for just as soon as the vital force leaves any organised body, either animal or vegetable, Nature seizes upon it with her chemical force, tears it to pieces, and resolves it back into its original elements.' Now, if the learned professor (Professor Condon, of the Oregon State University) is correct, then, instead of

vitality, etc., being the result of organism, the reverse is true, and organisation, mind, sensation, and all the attendant phenomena, result from the vital force. For as soon as this soul or vital force leaves the body,

Before decay's effacing fingers
Have swept the lines where beauty lingers.

at the instant of death, before the chemical forces of Nature have commenced the process of decomposition, there is no mind or sensation present in that body. If vitality, mind, etc., were dependent upon physical organisation, then any process that would preserve the organisation would also preserve the mind, which is certainly not the case."

This is exactly the conclusion which Spiritualists have arrived at as a result of their experiences, and the facts of spirit presence and power corroborate the conclusions of scientific men.

Spiritualism and priestly dogmatism, whether on the part of theologians, or would-be scientific popes, must grapple in a death struggle, and it is just as well we should recognise the fact and prepare for the conflict. The "proof palpable" of the continuity of personal life after death, which the phenomena gives to the scientific student, who patiently investigates, is the only evidence forthcoming, and the only weapon with which to fight scepticism and overthrow Atheism. On that rock we stand, the unshakeable rock of fact.

THE ETHICS OF QUOTATION.

REV. T. ASHCROFT'S OBJECTIONS TO SPIRITUALISM EXAMINED.

That we should be scrupulously fair towards those whom we oppose or attack seems to me a more essential note of vital Christianity than attachment to any particular form of doctrine.—Rev. E. A. Lawrence, of Square Chapel, Halifax, in his reply to Mr. Crossley, in the "Halifax Guardian."

We decline to admit that justice belongs to any "anity" or "ism." Justice is no more an essential note of Christianity than it is of Buddhism. It is the universal moral law, binding upon all men, of whatever creed or colour. No man has any right to do other than right. But since Christians claim fairness as a Christian virtue, are we to conclude that those who are unfair are not Christians?

On the first page of his pamphlet, "Spiritualism—and Why I Object to it," Rev. T. Ashcroft states: "Whilst trying to faithfully present Spiritualistic teaching and practice, all personal feeling is disclaimed. These, too, are presented as given in *Spiritualist publications*." After this assurance one naturally expects an impartial and trustworthy presentation of the "teaching and practice," and the subsequent pages are eagerly turned to for fulfilment of the fair promise. However, careful perusal and analysis by those who know what Spiritualist teachings and practices are, soon reveals that the promise is of the nature of the proverbial pie-crust, made to be broken, and badly broken, too.

When quoting from another it is customary, and especially so when controversial matter is involved, to give the name and page of the work quoted, and it is an elementary point of literary honour that due regard should be paid to the spirit and purport of the context, that the writer may not be misrepresented. This is "doing as one would be done by," and every one likes to be honestly dealt with. It will hardly be credited that on the first page of Mr. Ashcroft's pamphlet a quotation is made in reference to the phenomena in the Fox family, without the name or page of the work or its author being mentioned. This, however, is not the only instance of the kind: there are in these twenty-four pages upwards of forty passages, said to be citations from "Spiritualist publications," which it is impossible to trace to their source for confirmation or otherwise, because neither the name nor the page of the book is given.

"The subject of Spiritualism was introduced into England in the year 1855 by D. D. Home," we are informed by Mr. Ashcroft on page 1, but this is incorrect. Mrs. Roberts, Mrs. Hayden, and David Richmond preceded Home, and the Marshalls had been mediums for years. Although this is not a matter of great moment, it is indicative of ignorance or carelessness, as also the following: "W. H. Dixon states that about three millions were under Spiritualistic influence in 1867 in America. Since that period their number have very largely decreased." (Page 2.) This is absolutely untrue, for there never were so many people "under Spiritualistic influence" either here or in America as now.

Among the various alleged quotations contained in this *brouchure* which are said to "faithfully present Spiritualistic teachings and practices as given in Spiritualist publications," are passages from Hepworth Dixon's "New America," the *Morning News*, *Iron, The Echo*, the *London Advertiser*, and *The Rainbow*. None of these, so far as we are yet aware, are Spiritualist publications. We have not yet attained the position of being able to publish daily morning or evening papers. True, the *London Advertiser* is a *spirituous* organ (the licensed victuallers' paper), but that is a form of "spirit"—Mr. Ashcroft to the contrary—with which Spiritualism has no dealing.

If one have no scruples, and takes words from their context, a writer may be made to say the very opposite of what he actually means. Even the Bible may be tortured thus, and made to say "There is no God" by dropping the preceding words. One would anticipate that a professed Christian would be "scrupulously careful" to quote the *Scriptures* accurately, but Mr. Ashcroft, on page 15, renders Isaiah viii., 19, 20, thus:—

When they shall say unto you, seek unto them that have familiar spirits, and unto wizards that peep and mutter, should not a people seek unto their God? Shall the living seek to the dead? etc.

We have searched the *Scriptures*, Authorised and Revised, but cannot find the passage rendered as above. The words "that" and "for" have been omitted, and the words "shall" and "seek" inserted, apparently with a view to make the text apply more clearly to Spiritualists. Surely the fate threatened against those who "add to or take from" had been discounted or overlooked when this text was quoted. If a Christian cannot quote the Bible accurately he can hardly be expected to be more particular when dealing with Spiritualists.

"We object to Spiritualism. *Firstly, because it is a pretentious and bombastic system*" (page 5). Could anything be more pretentious than the effort to discredit Spiritualism and Spiritualists by such methods as have been employed by this pamphleteer? His authorities for a number of statements are: "One medium, speaking of the spirit which came to him, says," etc.; "Well might an American professional medium urge"; "A Spiritualist writes"; "According to a Spiritualist organ"; "Hence we read"; "These spirits are said to write"; "One writer"; "Another writer"; "A spirit spoke through a certain medium"; "A leading Spiritualist," etc. It is upon anonymous assertions such as these that readers are asked to avoid or discard Spiritualism, because of its supposed dangers and immoralities. But is it moral to use such methods to discredit any cause?

A joke is well enough in its way, and Spiritualism lends itself very easily to ridicule, but that a journalistic "skit" should be seriously quoted by Mr. Ashcroft to bring Spiritualists into contempt is surely an evidence of carelessness or spite.

On page 10 we get the following quotation, professedly to faithfully present Spiritualist practices, "*as given in Spiritualist publications*" (!)

The following is given as a fact by a convert to Spiritualism, and was reported in the *Morning News*, July, 1871 [note the date—Ed. T. W.]: "Last Sunday evening," said he, "I attended a séance as an unbeliever, and to test the power of the spirits I demanded that they should bring me the great cross from the dome of St. Paul's. They were absent for fifteen minutes and thirty-five seconds, after which there was a terrific crash in the centre of the room, when the table fell in shivers, and, reaching to the ceiling towered the giant cross!"

This piece of fooling is actually quoted as a reason for objecting to Spiritualism; truly the "credulity of the incredulous" passes comprehension.

It is noteworthy that not one of the papers of which the dates are given is less than twenty years' old, and the passages quoted in support of his contention, that Spiritualists teach free love, are as far back as 1858! One of the most vile of these charges is supported, thus: "At Ravenna, Ohio, July 4th, 1857, Mrs. Lewis said," but who this Mrs. Lewis was, who reported her speech, where it was printed, and by whom, we are not informed; yet it is on the strength (!) of such unsupported assertions that the unwarrantable and abominable charges of immorality are made. When we recollect that in the correspondence published in our last issue Mr. Ashcroft admitted that these charges are based upon slanders published in "American literature" we know what value to attach to his assertions.

A number of passages from Davis, Burns, and others, are given of which Rev. Ashcroft does not approve, but the statements made therein have many of them been generally

accepted by advanced thinkers and liberal Christians, and they will be still more widely admitted without waiting for Mr. Ashcroft's sanction or approval.

Replying to the representative of the *Blackpool Times*, February 7, Mr. Ashcroft is reported to have said: "I deny that departed spirits ever come back to earth again" [how does he know?], yet on page 16 of his pamphlet he says "and even when devils—which are demons—spirits of departed men [italics ours]—would speak in a good cause, Christ stopped them," and he quotes Ogilvie's definition of sorcery as "Witchcraft, a divination by the assistance of evil spirits," and on page 17 he says, "Spiritualists acknowledge they consult these spirits, which consultation is thus forbidden and condemned of God." Now, consultation would not be forbidden if spirits never come back to earth. Spiritualism cannot be true and not true at the same time. Either spirits return or they do not, Spiritualists consult them or they do not. If consultation is practised our critic is wrong in his denial of the return. If no spirit has "ever come back" then Christ did not stop a spirit from speaking, neither did God forbid a communion which has never occurred. As to the spirits being evil—demons—that is a matter for investigation and proof, and cannot be settled by Mr. Ashcroft's bare *ipse dixit*.

On page 14 we get this: "But, even if we admit that certain phenomena of what some would term a Spiritualistic kind appear in the *Bible*, we must remember that God had thereby a purpose to serve, which purpose when gained, excludes the necessity of a repetition of the phenomena." Mr. Ashcroft's confidence is amusing, he knows all about it and settles the matter out of hand.

After referring to the proofs afforded by Christ and the apostles he continues: "These proofs were accepted and acknowledged by thousands of converts as sufficient. These proofs, sufficient then, are so even now." This, in face of the ever-increasing army of rational thinkers who have abandoned the "miracles," and whose scepticism increases as knowledge of nature spreads. That immortality was *not sufficiently proved* 1800 years ago is demonstrated by the widespread materialism of to-day—which proves the need for Spiritualism.

In 1894 Mr. Ashcroft denies that "departed spirits ever come back to earth," but in this lecture he says, page 14, "If Samuel did appear, God sent him for a divine purpose, even as he sent Moses and Elias to Christ." Which statement is false? If no spirit ever returned, how could Samuel, Moses, or Elias have come back? If Samuel, Moses, and Elias appeared for a divine purpose, the road open to them may surely be open to our loving friends for the same divine purpose, to warn against sin and to comfort the bereaved? Who made Rev. T. Ashcroft judge, and empowered him to decide that *none* but evil spirits return, or that *no* spirit ever returned?

Mr. Ashcroft not only seems strangely familiar with the purposes of God and able to declare with confidence what God intends, forbids, and condemns, but he is apparently equally au fait with the dodges and tricks of his Satanic majesty. "It is a device of the devil to tell some little truth, that he may mislead with a great untruth. He can put a small coat of sugar on the poisonous pill of a big lie to make it go down better," yet on the same page (18) he quotes "God shall send them a strong delusion, that they should believe a lie," so that, apparently, God and the devil are leagued together to sugar coat the pill of the poisonous delusion that spirits return to comfort us, and thus make the "big lie" go down better. But we need have no fear that they will succeed. Does not the Rev. Thos. Ashcroft step into the breach to save the people from being misled by the "strong delusion" and the "poisonous pill"? Brave, heroic saviour! We should never have dreamt that such things could be, and even now we are sorely perplexed. Can they be? "No spirit ever returned" he says, and yet he declares that God "permitted a lying spirit to go and deceive Ahab!"

Kind friend of "light and leading," and would-be saviour, you who are "shortening your days" for the sake and in the hope of saving poor deluded Spiritualists from the strong delusion which you tell us God will send upon us to our hurt that we may "all be damned"; we will not question your statement that "Satan can transform himself into an angel of light"; we would gladly follow your light, but first of all, assure us how we may recognise Satan when disguised? May not *you* even be deceived? And, in fighting against Spiritualism, which, during the twenty years of your crusade

has grown from a puny infant into a strong and healthy youth, in spite of all your efforts to stop its development, may it not be that *you* are deluded?

If this counsel or this work be of men, it will come to naught; but if it be of God, ye cannot overthrow it, lest haply ye be found even to fight against God. (Acts v., 38-39.)

It is our firm conviction that *you* are fighting against God, the holy angels, and the spirit people. You are fighting a losing battle. The unthinking may applaud you, crowd into halls and laugh at your personalities and gossip, but the deeper principles of love of right, of justice, and of immortality and angel guidance remain unshaken.

LAST WEEK'S "TWO WORLDS" STILL ON SALE.

We have a few hundred copies of *The Two Worlds*, containing the article *Re Spiritualism and Free Love*, and Mr. Ashcroft's *Apology to Mrs. Martin*, which we shall be glad to dispose of. They are good missionary papers, refuting as they do the most popular and the most ill-founded objections put forward by opponents. We will supply 100 for 6/-; 50 for 3/-; 37 for 2/6; 25 for 1/9; 12 for 1/-; carriage free in all cases.

SEVERAL FRIENDS SUGGEST a small fund should be raised to use all the unsold copies, and secure their free distribution wherever the lantern lecturer goes. Others suggest that the article should be printed as a leaflet, and freely distributed. Who will help to meet the cost?

CORRESPONDENCE.

The Editor is not responsible for the opinions of correspondents. Short letters will have the preference. Personalities must be avoided.

LYCEUM DEMONSTRATION AT COLNE.

DEAR SIR.—Whit-Monday is now within a very short time, and our Lyceum scholars are looking forward with hope of enjoyment. Other years, a few local Lyceums, including Burnley, Nelson, and Barnoldswick met with us to form a demonstration, starting from the Cloth Hall at 11 o'clock, and marching through the principal streets and back to the rooms, where buns and coffee will be provided for all; they will then proceed to a field, where they can all, young and old, enjoy themselves. On the same day there will be a meat tea provided in the Cloth Hall, at 4.30. Adults, 9d.; children, 6d. I have great pleasure, on behalf of the Colne Lyceum, in giving a hearty invitation to all who wish to join us and make it a great success.

83, Hall Street, Colne.

JOHN A. BEAN.

ROCKS AHEAD FOR THE FEDERATION.

DEAR SIR.—I should like to have a little space allowed for a few remarks on "Sentinel's" "Rocks Ahead" in your issue of April 27th. "Sentinel" admits the difficulty, as long foreseen by careful observers, though till now no one appears to have had the courage or manliness to tackle the difficulty openly and in a business-like manner; but the moment it is done by proper parties they are met with insinuations of distrust, jealousy, and envy. The societies only desire free, full, and open discussion, as it will inevitably have to be allowed, no matter how long it may be deferred. The Federation is yet in its infancy and wearing its swaddling-clothes, consequently it will continually have to be remodelled and readjusted in its growth if it is to be a progressive movement. I sincerely hope it will be seriously taken up by all societies and associates. A little forbearance, and the self-sacrificing principle imparted into it, will bring it again into harmony.—Yours respectfully,

F. C. INGHAM.

West Vale, May 5, 1894.

GOOD EDUCATIONAL WORK.

DEAR SIR.—During a flying visit to Nottingham I met with one or two new things which the Spiritualists have adopted—perhaps I should say "originated"—of which a short notice might be useful to our cause in other parts of the country. They have formed a "Spiritualists' Guild," which meets every Wednesday at eight o'clock, when some member reads a paper on a special subject he has made or is making a study of. The matter is then discussed for a short time, and after various views have been replied to by the speaker, the room is turned into a less formal meeting; games such as chess, draughts, etc., are introduced. The two evenings I had the pleasure of spending with these happy people were opened by very able addresses from Mr. Leeder and Mr. Stubbs, the former speaking very ably on "The Influence of Mind over Matter"; the latter taking the "Geometrical Spider with Lessons" for his subject. Besides being a great treat to themselves and visitors, I find several circles have already resulted from it.—Wishing you every success, I am, dear sir, yours respectfully,

THOMAS MOORES.

SHOULD MEDIUMS CHOOSE THEIR OWN CHAIRMEN?

DEAR SIR.—It is obvious to most mediums that the conditions in close proximity to them on a public platform should be harmonious and sympathetic. There should be an interchange of magnetisms between medium and chairman, acceptable and strengthening to both. This is not always the case, as is evident from the frequent complaints made by mediums. One may have much personal regard for an individual, but may not appreciate him as a chairman. On the other hand, a person whom a medium may like to act as his or her chairman may not be acceptable to the audience in some way. It is useless to deny the fact that a good chairman is worth having, but yet, if much of the success of a medium is to depend upon the magnetic sympathy of a chairman, I think the medium ought to have a choice. It is a delicate task for a medium to say, "I should like Mr. So-and-so to act as chairman," but

if it was generally expected that such a thing would be done no untoward feelings would arise. But it may sometimes be difficult for a medium to decide on a chairman, especially if a stranger to a society, and he would have to try several before deciding as to the most acceptable. There are some persons who act as chairmen whose magnetisms are so adaptable, and who manage the meetings so well, that they please most mediums and audiences. If we could meet with many more such happy souls—and surely there must be many more—the difficulty would be solved.—I am, cordially,

W. J. LEEDER.

70, Robin Hood's Chase, Nottingham.

LONDON NEWS AND NOTES.

LONDON. [No place named.]—Sunday last Mr. Bradley discoursed on "Follies of Spiritualism." Thursday next Mrs. Bliss. Sunday next, Mr. Dales.

CAMBERWELL NEW ROAD. Surrey Masonic Hall.—Mr. W. E. Long reviewed a pamphlet, now selling in London, entitled, "The Sin of Witchcraft," which claims that the phenomena of Spiritualism are real, but produced by Satan personating the departed, a statement which rests upon Bible quotations alone. This appears to be the last line of defence, the refuge of those who fail to understand, but never fail to condemn. Mr. Long showed that the study of the Spiritual gifts of humanity would soon disprove such flimsy pretensions, and illuminate the mysteries of the past, and while explaining the latent powers of the human soul, bring light and immortality to life through the Gospel which is now being proclaimed by the spirit manifestations in our midst. Great interest was manifested by a somewhat smaller audience than usual. Members are reminded of the General Assembly, on Sunday evening next. The annual summer outing of the Mission will be held on Monday, 2nd July. Full particulars shortly.

KING'S CROSS.—Last Sunday morning, on Clerkenwell Green, Mr. Rodgers and Mr. Evans spoke to a moderately large audience in an able and intellectual manner. Mr. Rodgers answered several questions and detailed a few of his experience. A large quantity of literature, consisting of back numbers of the papers and leaflets, was quickly distributed by Mr. Downing, the recipients showing appreciation and desire to know more. May much good result. Next Sunday being Whit-Sunday there will be no meeting on the Green, but on the following Sundays at the same time. It is hoped all earnest and self-sacrificing friends will turn up.—T. E. A.

LOWER EDMONTON.—W. Wallace read as a lesson: "We may congratulate ourselves on the freedom we now enjoy when we think that if our forefathers had met, as we do now, for spirit intercourse, they would have been roasted alive. History tells us that a Charles Lamb was torn limb from limb by an insensate mob down Cheapside because he dared to deal with spirits, and was called a wizard. He was evidently a materialising medium. Dr. Dee and his medium, W. Kelly, escaped, but then the doctor was an agent of Queen Elizabeth. William Lilly narrowly escaped, although he was in frequent danger. These men were astrologers and crystal seers. In the life of Lilly, written by himself, from 1602 to 1681, he says the crystal is to be more depended upon than the stars, and names a dozen good seers among his acquaintances. He says Sarah Skelhorn had the best sight he ever knew. 'She often told me the angels would follow her about in every room in the house until she was weary of them.' This lady was evidently a medium for materialisation. Cromwell was a friend of Lilly's. We will pass on to 1760, to the Cock Lane ghost in Smithfield. A spirit by rappings accused her brother-in-law of causing her death by arsenic. This man brought an action for conspiracy against five persons for repeating what the spirit said. One or two of them got off by paying £300, one got two years' imprisonment, another one year, and one man was set in the pillory three times in one month and imprisoned two years. (See page 429 of *The Two Worlds*, by Thomas Brevior.) Emanuel Swedenborg came to London, and hid himself in Clerkenwell. Edward Irving had to leave his church. Joanna Southcott founded a sect, and fared a little better than many had done; she died in 1814, leaving many good mediums behind her among her followers—clairvoyants, clairaudients, writing and drawing, healing, etc. So we see our forefathers knew a good deal about the subject, but the great danger in having anything to do with it deterred many from making the attempt. The old books on magic give pictures of spirits who will move tables and make raps, and those that will cause the return of stolen property. Mrs. Marshall, born 1800, began to prophesy as soon as she could talk. She often told me how the spirit power came on her with great force on Whit-Sunday, 1827, and continued until she died, Feb. 12, 1875. It would take a volume to record some of her sayings and doings. Mr. Smith, calling on her one day, said he had come to consult the spirit on a new publication he wished to bring out. Mrs. Marshall told him the new publication would sell in every kingdom on earth. The manuscript was the first number of the *Family Herald*, published May 13, 1843. It is remarkable that years after the *Family Herald* should have been the first publication in England to afford its readers information respecting the Rochester knockings. I should have said the Marshalls were followers of Joanna Southcott, and Mr. Smith had become a convert through Mrs. Marshall. If time would permit I should like to have noticed the terrible slaughter of innocent people accused of witchcraft, and the Bible, with its 300 contradictions and as many absurdities and monstrosities, has been the cause of millions being inhumanly done to death, because it commands 'thou shalt not suffer a witch to live,' and yet it also commands 'thou shalt not kill.' I have sometimes imagined the possibility of the monstrous prejudices, intolerance, superstition, and ignorance giving way before Spiritualism, but I am sorry to see society will not have it in my day. It will be seen that Spiritualism was as well known in London to a few persons hundreds of years ago as it is now, still it was kept very quiet until Mrs. Roberts came from America in 1852, but she met with no support. Mrs. Hayden followed the same year, and fared but little better. David Richmond sailed from America March 10th, 1853, arrived in Glasgow on the 25th, Middlesbrough on the 30th, and visited London, Bradford, and other places. Keighley was reached the latter end of April or the beginning of May, 1853, and there Spiritualism took root and has grown ever since. David travelled through the country, teaching the people how

to form circles, and succeeded. He then retired to his native place, Darlington. I commenced my practice that year, and have so continued ever since. He and I became very friendly, and he gave me many facts of his experiences, with permission to use them as I please. I may perhaps publish some of them some day. In one of his letters to me he says 'the immortal world has been open to me for 30 years, but, strange to say, no one ever asked me how the spirits produce the various manifestations.' I have followed up the subject for 40 years, and must say such a question was never asked of me." The above reading was followed by a trance address.

MARYLEBONE. 86, High Street, W.—"The Future of Spiritualism," the last of Miss Rowan Vincent's present series of addresses, was delivered in her customary, clear, and lucid manner. To ensure success in the promulgation of Spiritualism in the future, more unity, energy, activity, and enthusiasm are needed, with greater care in the collection and verifying of phenomena, the need of a federation of all Spiritualists throughout the country, which, if properly organised, would eventually become international, and the great need of placing upon our platforms only those who by their utterance could uplift the cause, and clearly demonstrate and elucidate the facts and principles of Spiritualism. After Miss Vincent had most ably answered a few questions from the audience, Mr. Andrew Glendinning, chairman, gave some very interesting experiences of his own in connection with clairvoyance and direct-writing. Much appreciated. On behalf of those who have heard this series of lectures from Miss Rowan Vincent, we beg to thank her most heartily for helping our cause by the delivering of such able, practical, and instructive discourses as it has been our privilege to hear the last four Sundays. Next Sunday, May 13, Miss McCreadie will give psychometry and clairvoyance at 7 p.m. Mr. Andrew Glendinning has kindly consented to preside.—L. H. R.

OCCULT SOCIETY.—Our meeting last Sunday for reorganisation was a grand success. Cavendish Rooms was crowded. My address, "Twenty Years Study of Occultism," was listened to attentively, and the discussion which followed was interesting. Our chairman, Mr. Read, concluded with some telling remarks. Miss Langridge gave us an excellent paper on "Palmistry," and Miss Jessie Dixon sang charmingly. My guide wishes to give a series of discourses on "Esoteric Religion" if any one will lend their drawing-rooms. My trance condition is too serious for me to risk a public hall. All wishing to join or for information address, Secretary, 15, Lanark Villas, Maida Vale.—A. F. Tindall, A.T.C.L., president.

PADDINGTON. 227, Shirland Road.—Mrs. Treadwell's guides gave a most interesting address on "Is man any the less a Christian through becoming a Spiritualist?" and gave examples, showing how the love principles in all men were developed by studying the truths of Spiritualism. Later on the medium was controlled by the spirit of a lady who had only passed out of the body twelve days before. This manifestation was somewhat remarkable, as her entry into the new life was shown to Mr. West clairvoyantly during the séance on Sunday, April 22, which was some hours before the actual occurrence. The lady was also a perfect stranger to all, except the sister to whom she spoke.—T.C.W.

PECKHAM. High Street.—Chepstow Hall will be opened on Sunday, the 13th inst., for spiritual service. A number of well-known speakers and mediums of South London having hired the hall for the season hope to lay the foundation of a strong society for this district, where it is much needed. Messrs. J. T. Audy and J. A. Butcher will act as presidents, with Mr. W. H. Edwards as secretary. The members of committee will be decided at an early date, and the full list published. In addition, Mr. Edwards, the appointed healer of the original South London Spiritualist Society, will attend on Tuesday and Thursday at 8.30 p.m. on alternate weeks for the purpose of placing within the reach of those who are unable to afford it, free magnetic healing. A choir is in the course of formation, and there is reason to hope for a successful future. To the many Spiritualists in South London who do not belong to any society a cordial invitation is issued. The presidents will be supported on Sunday by other speakers.—W. H. Edwards.

STRATFORD.—Hall was well filled to hear Mr. J. Veitch, who, although far from well, came true to promise. The effective reading of "The Road to Heaven" was much enjoyed, after which the science of "Psychometry" was dealt with, and we were glad to learn that this phase of mediumship is speedily increasing and developing for the well-being of our physical and spiritual natures. In treating subjects from the audience some excellent advice was given, which we hope will prove beneficial to the recipients. We tender our cordial thanks and sympathy to this gentleman for his labour in our noble cause. Our meetings are proving to be truly spiritually and morally ennobling. Our standard is "Truth and Right."—E. J. Gossett. Arrangements are in progress for an "outing" to Theydon Bois, on July 14, and the annual meeting of the society will be held at the hall after the service on Sunday, May 27. Members and friends please look for further particulars in *The Two Worlds* weekly.

WALTHAMSTOW. Hoe Street, 18, Clarendon Road.—We had a very harmonious circle of friends, Mr. W. Ronald Brailey's inspirators discussing upon "The Call to the Divine for Help," and "Charity." The guide of Mrs. Jones (Islington) kindly gave some sound counsel for the advancement of Spiritualism. Mr. Seymour's clairvoyance was very clear and interesting. Mrs. Brailey also sang a solo, "Remember me, O Mighty One."—Cor.

A SÉANCE will be given by Mr. W. Ronald Brailey in aid of the Stratford Society's Building Fund on Tuesday, May 15, at 8 p.m., prompt, at 18, Clarendon Road, Hoe Street, Walthamstow. Mr. Greenwood, chairman.

MANCHESTER AND SALFORD.

ANDWICK. Tipping Street.—Lyceum: Afternoon, open sessions, conducted by Miss S. Fitton very ably. Recitations by Miss M. Fitton, Miss E. Maslin, Miss F. Brown, and Miss F. Longstaff. Marching and calisthenics in good style and well together. Miss May Brown presided at the organ. In the evening the children were on the platform, Mr. Maslin in the chair. Mr. J. Jones gave an interesting address on "The

Sunday Schools of the Past and their Effect on the World To-day, and The Lyceum of To-day and its Effects upon the World in the Future," which gave great satisfaction. Recitation by Miss M. Fitton, "The Leap in the Dyke"; reading by Mr. Longstaff, "What is a Lyceum?" with two Group lessons; recitation by Miss Florrie Longstaff, "An Appeal." The Lyceum children sang at intervals hymns from the Manual, to the delight of all. Mr. Braham presided at the organ with good taste. Demonstration trip to Royton on Whit-Saturday. Train leaves Victoria Station (No. 4 Platform) at 9.35 a.m., and returns from Royton at 7.10 p.m. Tickets—Adults, 1s.; children under 12 years of age, 6d.—can be had from the officer of Lyceum. Mr. E. W. Wallis next Sunday. (See "Prospectives.")—G. L.

COLLYHURST.—Mrs. Dickson, of Burnley, having kindly filled a vacant date, gave fair addresses on "Death," and "Spiritualism in the Light of the Bible," followed by psychometry. Mrs. Dixon confines her delineations solely to cases of sickness, and the exactness and readiness with which her guides describe the various ailments borders on the marvellous. Public circle, Thursday, 3.0 p.m., Mr. Williams.

HULME. Junction.—May 3, public circle, conducted by W. Lamb; invocation by Miss Smith. Mrs. Cassell, Mr. Connelly, and several other mediums took an interesting part in a pleasant evening. 6th, at 6.30, public circle. Invocation by Mr. Ellison. A genial influence prevailed, and good work was done by many mediums. A large attendance. 7th, Madame Henry's clairvoyance and psychometry was very successful. Miss Goodall, organist. Lyceum, 10.30. Fair attendance. Recitations by L. McLellan, E. Bradbury, E. Furniss, and L. Morgan. Marching and calisthenics very good. Miss D. Furniss, organist.—J. F., sec.

OPENSHAW. Granville Hall.—Morning circle. Invocation by Mrs. Howard, whose guides gave a grand address. Two cases of good psychometry. Closed by Mr. W. E. Leaver. A very good test was given by Mr. J. Reed. Evening, pleased to listen to the guides of Mr. W. E. Leaver, of Accrington. A splendid address on "Speak gently; it is better far to rule by love than fear," was listened to with rapt attention. Excellent psychometry on ailments and what to cure. We hope to hear him again soon. Large after-circle. A good test by Miss A. Lee, who was also controlled by a spirit for answering questions, as there was a person who rather doubted the truth as to spirit return.—J. H. L., cor. sec. Lyceum, only fair attendance; officers nearly all absent. We were very thankful for the kind assistance of Mr. Edwards and friends from Stockport. Invocation by Mr. Richardson. Recitations by Jane Mayho, Emily Lewis, and Lily Page. Closed by Mr. Leaver. Annual trip on Whit-Thursday, to Mottram, starting from Gorton Station at 10.12 a.m., returning from Mottram at 7.45 p.m. All particulars may be had at the hall next Sunday.—J. R.

OPENSHAW. South Street.—A very profitable evening; many strangers. Mr. Weaver and Mr. Duffy opened. Mr. Weaver, on "The Rock of Spiritualism," was listened to with interest. Clairvoyance by Mr. Crompton, Mr. Duffy, Mrs. Hamond and a friend, and Mr. Stevens; some recognised. Good psychometry by Mr. Crompton, Mrs. Hamond and a friend. Psychometry for healing by Mr. Weaver. Tests by Mr. Duffy and Mr. Crompton.—W. B., cor. sec.

PENDLETON.—Mrs. Best, afternoon and evening, gave 28 clairvoyant descriptions, out of which 25 were recognised; also some very good clairvoyant tests were given.—J. Moulding.

SALFORD.—Mr. Hesketh's guides discoursed on subjects from the audience in a very able manner to a fair assembly. Public circle afterwards; large attendance. Conductor for public circle, Wednesday, May 16, at 8, Madame Henry.—A. R., sec.

PENDLETON.—Lyceum. Whit-Thursday: Trip to Wardley, near Worsley, by luries. Friends 6d.; lyceumists over twelve, 4d.; under twelve, 2d. Friends to provide their own meals. A party will probably be made up to visit Wardley Hall. Luries at 9.45 a.m. Whit-Friday: A plain tea in the hall, and games, etc., afterwards. Friends 4d.; lyceumists over twelve, 2d.; under twelve 1d. Whit-Saturday, Trip to Royton, in buses, for the East Lancashire Lyceum Demonstration. Friends' tickets, for buses only, 2s, from the treasurer. Lyceumists' ticket, over twelve, 1s. (for buses only), under twelve, 9d. (includes everything) from the secretary. No tickets can be sold after May 6.—B. C. W., sec.

PLATFORM RECORD.

[Reports must be as brief as possible and delivered at this office by the FIRST post on Tuesday to secure insertion. Correspondents are responsible for the statements they make, NOT the Editor.]

ACCRINGTON. 26, China Street.—Nice, intelligent audiences had a rich treat with the inspirers of Mr. Macdonald, on "What is religion?" At night his guides answered questions in a masterly manner. Clairvoyance good.—T. C.

ACCRINGTON. St. James's Street.—Monday, April 30: Mrs. Best, of Burnley, gave remarkable clairvoyance. We never heard her better. Sunday: Mrs. Huime, of Manchester, gave every satisfaction with her clairvoyance and psychometry, hoping to hear her again soon.

ACCRINGTON. Tabernacle, Walley Road.—April 30: Mr. Condon lectured on "Modern Christianity or Infidelity, which?" illustrated with lime-light views. Mr. Lomax presided very ably, and gave the cause a lift up. A real treat. May 6: Mrs. Robinson's guides gave good addresses and clairvoyant tests. Old Dad, a real friend to the cause, from Blackburn, very ably presided, and gave a little of his experiences of Spiritualism; he said it made him feel young at 72 years. We are having good times.—J. C., sec.

ASHINGTON.—Very successful meetings with Mrs. Yeeles, of North Shields; she gave 20 clairvoyant descriptions, all recognised. Mr. Westgarth on May 18.—W. J.

ASHTON.—The controls of Mrs. Rennie discoursed on "Could you but trust your Father God?" and "O grave, where is thy victory? O death, where is thy sting?" The latter to commemorate the passing on of Mrs. Cottrill, a member of the Ashton Society. Mrs. Cottrill's "form" was interred at Dukinfield Cemetery, on Tuesday, May 1. Although it was her wish to be buried as a Spiritualist, it was overlooked by her relatives, and the church service was used. The Spiritualists held a service afterwards over her grave, which received the commendation of the people present.

BARNOLDSWICK.—Mrs. Britten, of Nelson, conducted a very pleasant and instructive circle, and in the evening gave a very homely address on "Love," followed by excellent psychometrical delineations.

BIRMINGHAM. Masonic Hall, New Street.—Mrs. Groom lectured both morning and evening to very interested audiences, and most efficiently sustained the position of Spiritualism by the force of her address, and the demonstration of spirit existence by her clairvoyance. Mrs. Groom has a large following and is much appreciated. There is an active and wide-spread enquiry into Spiritualism just now, and all the various sections of the Union, i.e. the course of Information Lectures, enquirers, séances, developing and healing circles, are well filled with earnest truth-seekers, and the energies of the executive are taxed to supply the increasing demands of the public.

BIRMINGHAM. Oozells Street.—Miss L. Carpenter's controls kindly gave a most impressive address on "Be ye spiritually minded." Many expressions of approval were afterwards given by friends interested, all agreeing that it was good to be there.—A. K., hon. sec.

BIRMINGHAM. Smethwick, 43, Hume Street.—April 22: Pleased to once more listen to Mrs. Walker, of Northampton. Monday: At a séance for members and friends, six spirits manifested themselves through Mrs. Walker, to the satisfaction of their friends. 29: Mr. Melton gave an interesting address on "Spiritualism Ancient and Modern—his experiences." May 6: Mr. Pruden's controls spoke upon "What is a Spiritualist?" and the reward reaped from being a Spiritualist." All much appreciated.—Apollo.

BLACKPOOL. Alpine Hall.—6: A splendid day with the guides of our local medium. Afternoon, "Life and what do we know of it?" Evening, Questions from the audience were answered to the satisfaction of all. Last Sunday at our meeting a young woman was controlled by a spirit who came in great trouble, it was recognised as a lady who had passed on in Halifax the week before. Madame Henry said she saw a pair of handcuffs. To-day a person came to our rooms and told us they had received a letter to say the son-in-law of the controlling spirit was in prison.—S. Milner.

BLACKPOOL. Liberal Club, Church Street.—April 29: Mrs. Jowett gave two very fair addresses, followed by clairvoyance and psychometry. May 6: Mrs. Johnston gave good addresses and clairvoyance. Evening subject, "I will laugh at your calamity, and mock when your fear cometh." Very good. Our Sunday morning circle is now open to the public, and is progressing very favourably. Average attendance over forty. All visitors to Blackpool cordially invited. Circle 10-30.

BRADFORD. 448, Manchester Road.—We had Mrs. Levitt for the first time. Subject, "How I became a Spiritualist," and "Nearer, my God, to Thee." Both treated to the satisfaction of good audiences. Excellent clairvoyance, all recognised.—J. A.

BRIGHOUSE.—Afternoon: We were disappointed through Mr. A. Sterk, of Bradford, Miss Patefield's substitute, not turning up. We held a circle, which was very satisfactory. All societies, please notice this. Evening, our friend Mr. Sidebottom's inspirers spoke from "Modern Spiritualism and the so-called Modern Christianity." Psychometry very good.—C. S. B. Lyceum: Open session. Good attendance. Conductor, Mr. J. Shillitoe. Recitations, Miss L. Crowther and Miss L. Smiler. Recitations, Miss E. Brigg and Miss Sidebottom. Also an address by Mr. Iveson.—C. G.

BURY.—April 25, Mrs. Horrocks gave good tests in clairvoyance. 29, Mr. J. Gibson, of Pendleton, gave able discourses and tests in clairvoyance and psychometry. May 2, Miss Cotterill, of Manchester, conducted our service, when a few tests were given. Sunday evening, Mrs. Brooks, of Oldham, gave very nice discourses and good tests in clairvoyance. On Sunday next Mr. J. Postlethwaite. This is his first visit, and we hope to have a good time. 13, we shall open our Lyceum, and shall be obliged to any of the neighbouring Lyceums for instruction in Lyceum work. Will any one willing to help us kindly let us know?—Cor. sec., W. Hilton, 129, Rochdale Road, Bury.

BURNLEY. Hammerton Street.—Speaker, Mr. J. B. Tetlow. Subject, afternoon, "Books, Thought Life." Evening, "Spirit Return." Psychometric readings were given after each lecture.—W. Mason.

BURNLEY. 102, Padtham Road.—A pleasant day with the guides of our developing mediums, who gave short addresses, also several clairvoyant descriptions. Strangers were surprised at the manifestations that took place.

BURNLEY. Robinson Street.—Mr. G. Featherstone gave able and instructive addresses on "What is Right" and "Why Spiritualism will Conquer." He also read at the evening service the "humble apology" made by his "mightiness, Thos. Ashcroft," which requires no comment.—F. M.

BURNLEY. Guy Street.—Anniversary on Sunday last. Mr. Sanders gave excellent addresses on "How I became a Spiritualist" and "What is Spiritualism?" Miss Barlow gave 20 clairvoyant descriptions. The room was packed, many turned away at night.—J. W. H.

CARDIFF.—6th: Service conducted by Mr. F. B. Chadwick, who gave an excellent address.—E. A.

COLNE. Cloth Hall.—Mrs. Bailey, of Halifax, gave splendid addresses on "The springtime of life," and "Spiritualism and its opponents." She also had the pleasure, as usual, of naming five infants—three boys and two girls. Good audiences.—J. A. B.

HALIFAX.—Despite the fact of the I. L. P. demonstration our room was packed on Sunday, when the guides of Miss Patefield delivered fine addresses, concluding with excellent clairvoyant descriptions. Over 200 would be present at the evening service, and still the collection only amounted to 15s. 10d. Well might our members ask the question: "When are you going to build your new church?" Monday: Mr. S. Gratton conducted a circle, giving good clairvoyance.

HANLEY. Grove House, Birches Head.—Mr. Victor Wyldes in the afternoon to a very poor audience on "Some psychical problems discussed." In the evening, to a very good audience, on "Conversations with some intellectual giants in the spirit spheres." In the course of this admirable address his controls said that people who denied the right of men to grow out of an old religion were intellectual cripples. Further on they told us that if they asked us to kneel to that sublime seer of Galilee they would insult him and blaspheme God. In another place they said that there are no coroneted angels but those who have won their coronet by earthly well-doing, and towards the end they

remarked: unless you are in a position to investigate truth for its own sake you cannot investigate Spiritualism without prejudice.—L. M. B.

HECKMONDWIKE. Bethel Lodge, off Union Road.—May 1st and 5th we had very successful evenings and full houses.—G. Hunter, sec.

HEYWOOD. William Street.—Our friend Miss Jones delivered a good address, followed by good psychometry, to fair audiences.—J. F.

HIGH SHIELDS. 1, Eldon Street.—May 2: Mr. Sime gave invocation. Mrs. Davison gave a grand display of her wonderful clairvoyance. The descriptions of spirit friends were very accurate; their character, wearing apparel, and the names of many spirits were given in full, in a unique style, to many strangers. She would do well to shun all curiosity-hunters, she will then be safe from the trammelling of bigotry and ignorance. She is really a good medium. 6th: Mr. Wilkinson, chairman, gave a reading on "Signs of the Times;" and Mr. J. Beck lectured on "Spiritualism, a Science and a Religion," in an able manner. He was loudly applauded by a large and respectable audience. Notice: On May 16, we shall have Mr. King, an ex-slave, to give his experience, trusting that all Spiritualists in the district will come and hear him. All are welcome.—W. R. Henry.

HOLLINWOOD.—Our old friend Mrs. Hyde on Tuesday night gave good clairvoyance and psychometry. Sunday, Mr. Young, assisted by Mr. Greaves, gave some very telling psychometry to strangers. Altogether a very pleasant day.—R. B., sec.

HYDE.—May 6, Mr. W. H. Rooke gave two good addresses, which were very satisfactory, to fair audiences.

LEEDS. Progressive Hall.—A good day. Mr. Ogram related "How and why he became a Spiritualist," which was very good. Evening, "Spiritualism, a key to the Bible," which was explained in a remarkable way, hoping to hear him again. Monday, Mrs. Robinson and Mrs. Levitt kindly gave their services. Mr. Galley could not attend on account of business.—C. Levitt.

LEICESTER. Liberal Club, Town Hall Square.—Evening: Mr. Muggleton delivered a trance address to a large congregation. It being Labour Day, we did not expect to see such an audience. The spirit guides of Mr. Muggleton chose their own subject, and gave a stirring address on "Life." The anthem was, "The righteous shall be glad."

LEIGH.—Mr. Mayoh, of Bolton. Afternoon: Circle. Evening, subject, "What is religion?" dealt with in a masterly manner. Every one expressed their gladness at listening to such an oration, full of love and sympathy, and hoped to hear him again soon.—S. D. [Only write on one side of the paper please.]

MACCLESFIELD.—The Rev. A. Rushton gave an address on "The sayings and doings of the Parliament of Religions" recently held in America. His extracts were from the representatives of the Indian, Chinese, Japanese, Russian, and Mohammedan religions. Having noted the salient points of each, he forcibly contrasted the conceit and autocracy of the Archbishop of Canterbury in refusing to attend, with the unassumption of the representative of the Buddhists, who represented 400,000 more than the Prelate of Canterbury. The address was most interesting, showing that in most cases these heathens (?) were far in advance of ourselves as regards morality and right living.—W. P.

MACCLESFIELD. 361, Park Lane.—Meetings at 2-30 and 6-30, when, through the mediumship of Mrs. S. J. Foster and Mr. H. Cosnett, we had several grand tests of Spirit manifestations, and proof of the same confirmed since. Afterwards a short address to go on in our humble efforts, convince friends and the people that their children are not dead, but living the real life. [Your last report was late when it reached us. You ought to be thankful that, at considerable trouble, we put in as much as we did.]

NELSON. Bradley Fold.—A grand treat. Mr. Pilkington's control gave most excellent discourses on "The Reflection and Absorption of Colour in the Spirit World," and "Spirit Plasm, what is it?" The audiences were delighted. A few strangers said they had never heard such a discourse.—D. H. B.

NEWCASTLE-ON-TYNE.—April 29: Mr. Frank Hepworth, of Leeds, gave two very eloquent addresses, which gave every satisfaction. We also had a very enjoyable concert on the Saturday evening, at which Mr. Hepworth appeared in some of his imitable character sketches. May 6: A public séance was largely attended, and proved very satisfactory. Some very good evidence of spirit identity was given by Mrs. Davison, of Gateshead; Mr. Rostryne, of Newcastle; and other friends.

NEWPORT (MON.). Portland Street.—Sunday evening, a good address by Mr. Hodson's controls. Subject, "The Salvation of the Churches." Fair audience. Clairvoyance and psychometry good.—E. B., assist. sec.

NEWPORT (MON.). 85, William Street.—A pleasant surprise awaited us. We received a visit from "Twilight," a control of Mr. Spriggs, of Melbourne, Australia, who gave us an interesting address through the mediumship of Mr. Wayland, on "Life on Earth and in the Spheres." The Circle of Light, Cardiff, remember this dear friend, whose materialisation through Mr. Spriggs' mediumship was perfect. Standing near the gas-jet, with the full light thrown upon his features, our eyes beheld the most perfect form, with long flaxen curls reaching to the waist, and a beautiful Rosicrucian cross on the breast. Scissors were fetched, and a "curl" and a piece of the "silk cross," after being more perfectly materialised, were cut off, the former presented to Mr. Smart, Melbourne, and the latter to Mr. Rees Lewis, our Welsh G.O.M., Cardiff, who still retain these honoured heir-looms.—S. F. Wayland.

NORMANTON.—Mrs. Berry's guides gave most eloquent addresses on "Messengers to All" and "A Plea for Spiritualism." The latter was especially good and to the point. We thank Mrs. Berry heartily for her services for our Building Fund. Clairvoyance at each service good.—E. Backhouse.

NORTHAMPTON.—Local friends conducted our meetings; moderate attendance. Mrs. Walker's controls spoke with their usual force, giving good advice and encouragement to all. Delegates to M.U.O.F. heartily invited.

NORTH SHIELDS. Camden Street.—Mr. J. Stevenson, of Gateshead, gave a most interesting lecture on "Cranial psychology." His lucid explanation of the varying segments of the head (illustrated with a human skull), the definition of each part, the relation of one section to the other, and the tendency indicated by each development, was followed with close attention by a large audience who expressed their

appreciation in a hearty manner. Additional interest was imparted to the meeting by experimental readings of ladies and gentlemen from the audience (strangers to the lecturer) who acknowledged the correctness of the delineations given. The lecture lasted one and a half hours, and the interest was maintained to the close.—W. Walker.

NOTTINGHAM. Masonic Hall.—We had a grand time with Mr. Wallis and Miss J. Bailey. The subject in the morning was "The Day After Death," and at night 15 questions were handed up, 10 of which were dwelt upon in an eloquent, earnest, and thoughtful manner. Miss Bailey gave clairvoyant descriptions; those at night were particularly successful and made a considerable impression upon the audience. Mr. Wallis sang a very sweet thing, "Veepier Voices." Attendance, 100 in the morning, and crowded at night. On Monday, at the Mechanics' Hall, a fair audience greeted Rev. J. P. Hops, who gave a telling address upon "A common-sense view of a future life." See later report. The friends of Mr. J. W. R. Smith sympathise with him in his loss of the visible presence of his mother, who passed on suddenly, April 29.—J. F. H.

NOTTINGHAM. Morley Hall.—Mrs. Barnes' control gave an able address upon a subject from the audience, "What is the meaning of Christ?" Although dealt with many times before, Mrs. Barnes' control was not at a loss for new ideas to make it interesting. Christ was a God principle, which may be more or less developed by all individuals, and not confined to any person two thousand years ago.—T. J. Lyceum: Fifth monthly open session. An interesting programme of music, singing, and marching was given, also an interesting address by our secretary, Mr. Newman, on "Rings—their origin and significance," which was listened to by a very good audience of children and friends. A collection, towards the Lyceum fund, amounted to 6/6. T. Jackson, conductor.

OLDHAM. Bartlam Place.—Lyceum: Quiet harmonious session. Conductor, Miss Wainwright. Senior Group, interesting discussion introduced by Mr. Barker; to be continued next week. Several recitations nicely given.

OSSETT. The Green.—On Sunday last, Mr. Barraclough gave good addresses, subjects from the audience.

PRESTON. Lawson Street Hall.—The controls of Mr. Lomax gave able and earnest addresses on "Man and the Angels," and "The Future of Spiritualism." In his latter address they contended that neither orthodoxy nor materialism is able to satisfy the growing desires of man, as to whether the soul shall survive the death of the physical body. Spiritualism alone answers this great question, for it is based on fact, not fable. Good clairvoyance.—F. R.

ROCHDALE. Penn Street.—May 2, public circle. Mr. Young gave very successful clairvoyance. Good audience. 6: Mrs. Griffin's guides gave good discourses on "Spiritualism and what it teaches," and "Soul Reading." Clairvoyance after each discourse. Mediums, please notice we are now booking dates for 1895.—A. S., cor. sec.

ROCHDALE. Temple, Ballie Street.—The opening services were a thorough success. Mr. G. F. Manning did yeoman service; he took business questions from the audience, and delineated from photographs with success. Crowded audiences, and every encouragement for a bright future for our society. Mr. and Mrs. Adderley, Mrs. Eastwood, and Mrs. Sutcliffe deserve our heartiest thanks for having thoroughly cleaned our room after only six hours' notice. Next Sunday Mr. L. Thompson and Miss Ethel Barlow (aged 12), the young clairvoyant. Mrs. Barlow and Master Barlow will sing two duets. Friends, rally round. Will mediums and speakers, who will give their services for expenses only, until we can see our way to pay, communicate with Mr. L. Thompson, 264, Entwistle Road?

ROCHDALE. Water Street.—In Mr. Buckley's absence our friend Mr. Nuttall gave a short address in the afternoon, and in the evening took questions from the audience.

ROYTON.—Mr. Cable, of Pendleton, discoursed on "I know that my Redeemer liveth" in a very nice and acceptable manner, showing that man is his own redeemer, and it is useless on our part to lay our misdeeds on another. Excellent psychometry. This being his first visit satisfaction was expressed.—W. C.

SHEFFIELD. Hollis Hall, Bridge Street.—Medium, Mr. William Fielding, of Old Whittington. Addresses much appreciated by attentive audiences. Excellent clairvoyant tests.—A. M.

SOWERBY BRIDGE.—An excellent lecture by Mr. J. Swindlehurst on "The divine rights of man." The first right was to know his Father, and claim his kinship to the Divine Creator, God. Second, the right to know himself physically, mentally, morally and spiritually, and claim the right of access to all founts of knowledge, to enable him to live his life up to its loftiest ideal. Thirdly, the right to live, not merely exist. The various wrongs done to man through commercial competition, etc., and the divisions of caste were shown to be detrimental to the full realisation of man's progress. The lecturer would debar mothers from the cotton mills and other industries until every unemployed man was given work, and then if her labours must be enforced it should be done by ballot, the mayor's wife taking equal shares along with the poorest man in the same town. A good audience indicated their pleasure by hearty applause.

STOCKPORT.—A good day with Messrs. Rowcroft and France, and Mrs. Crooke. Some 400 people at night listened with attention to Mr. Rowcroft's eloquent advocacy of the generally accepted truths of our movement, and the spirited singing doubtless helped conditions for some remarkable clairvoyant renderings by Mrs. Crooke. Mr. France also spoke. Lyceum session successful and well attended.—T. E.

WAKEFIELD. Barstow Square.—Mr. Galley having to go to Blackpool, Mrs. Jowett filled the vacancy, and we had a splendid day, as the guides of Messrs. Williamson and Foulds led them to our rooms, and much of the grand discourse given us must be credited to Mr. Foulds, the chairman. We shall not soon forget their visit. Clairvoyance and psychometry good. An error has been made by secretaries describing our Mr. Foote as a West African gentleman, whereas he is a native of Jamaica, and is a half-breed, his father being one of our own countrymen. Mr. Foote came amongst us from the Salvation Army with the idea of proving that we were in error, but was so deeply impressed with Spiritual teachings that he became one of us, and has made such progress as to be able to occupy the platform with credit.

WEST PELTON.—April 22: Mr. J. G. Grey, of South Shields, held

a memorial service, and delivered an instructive lecture from "It is sown a natural body—it is raised a spiritual body," afterwards a lengthy poem on "Mr. W. E. Gladstone" and "Love" chosen by the audience. April 29: Mr. Wm. Pickford's guides on subject chosen by the audience, "The Political Aspects and the Disestablishment in Wales"; afterwards a lengthy poem on "Roses," gave every satisfaction. May 6: Mr. J. T. McKellar, of North Shields, spoke from "The Other World's People." He advanced some good ideas, and made all very plain. All being well, Mr. J. Livingstone on the 13th, and Monday 14th, Lyceum scholars' tea and recreation. On Sunday, June 3rd, we intend holding our Annual Camp Meetings, morning and afternoon, in the open-air. Monster meeting at night in the Miners' Hall. More particulars to follow.—Thos. Southern, hon. sec.

WISBECH. Public Hall.—Mr. Ward delivered an address, subject taken from the audience. Clairvoyance very good. On Tuesday last two of our members celebrated the 25th anniversary of their wedding by providing a tea, of which several friends partook. During the enjoyable evening which followed they were presented with a handsome teapot. *The Two Worlds* sold well, and we have forwarded a copy to each of the gentlemen who took the chair for the Rev. Showman at Wisbech.—J. W. Smith, cor. sec.

RECEIVED LATE. Armley.—29: Mr. Barrowclough assisted us, Mrs. Whittingham being ill. Mrs. Beanland gave clairvoyance. May 6 and 7, Mrs. Stretton's guides gave good addresses and clairvoyance. May 2, Mr. Chris. King answered questions very able, and we sincerely thank him for his kind aid for the Lyceum. Leicester. Millstone Lane. Mr. Horsley addressed a good congregation. Bradford. 15, Quaker Lane. Miss Brooks was successful. Visitors much pleased.

PROSPECTIVE ARRANGEMENTS.

BACUP. Mechanics' Hall.—May 20: Mr. E. W. Wallis. Afternoon, "Spiritualism, the religion of humanity." Evening, "Spirits, their nature, powers, and dwelling places." Chairman, Councillor Ben Smith. A good time is expected. Friends in the district, please note and rally round.

BLACKPOOL. Alpine Hall.—20, Mr. Jones; 27, Mrs. Hunt.

CARDIFF.—13, Mr. J. R. Gandy; 20, at 11 a.m. and 6-30 p.m. and 21, at 8 p.m., Mrs. M. H. Wallis, of Manchester.

HANLEY.—Friends have arranged a trip to Alton, for Whit-Monday, May 14, starting from Stoke by 11-43 train; Longton, 11-51; will arrive at Alton at 12-48 noon. A knife and fork tea at the Pavilion, in the grounds (on production of ticket.) Return from Alton at 7-13, arriving at Stoke at 8-22 p.m. The charge, including admission to the beautiful gardens, and tea, is 4/3. Tickets from members of the committee on or before May 12.—L. M. Byles, hon. sec.

HANLEY.—Grove House, Birches Head.—May 20, at 6-30, Mr. J. H. Sankey; May 27, at 3 and 6-30, Mr. J. J. Morse; May 28, at 7-30, Mr. J. J. Morse. Members enrolled at all meetings for the Spiritual Church.

HUDDERSFIELD. Brook Street Lyceum.—The members will repeat the service of song, "An Angel in Disguise," on Sunday evening, May 20, and give an open session in the afternoon. We hope to have a large assembly.

HUNSLET.—20, Mr. Wood; 27, Mr. Barraclough.

LIVERPOOL.—May 13, morning: Answers to questions. Evening: "The Outpouring of the Spirit."

LIVERSEDGE. Carr Street, Little Town.—A large room in Carr St., Little Town, to hold 200, will be opened on May 13, by Mr. Foote, a West African gentleman, accompanied by lady friends from Bradford. Friends, help us to have a good full house; service at 2-30 and 6. Will friends, who want tea, please mention it before service, and the secretary will arrange about it.—T. Horner, sec.

MANCHESTER. Ardwick. Tipping Street.—May 13, Mr. E. W. Wallis. At 2-45, "Social and Spiritual Redemption"; at 6-30, "The Present Pentecostal Outpouring."

MR. WILFRED ROOKE desires all letters to be addressed to 109, Hornby Road, Blackpool.

MR. J. YOUNG, of 18, North Street, Royton, writes that the fact that Mr. Chisnall has cancelled all his engagements for 1894 does not affect him. Secretaries please note that Mr. Young will fulfil all his engagements, and continue to book dates as usual.

MR. HENSMAN wishes to inform his friends that he has returned to London, and will be pleased to meet them again. His address is 2, Tottenham Street, Kins Road, Westbourne Park. He will hold public meetings on Sunday, Thursday and Saturday, at 7-30, at 10, Tavistock Crescent, Westbourne Park, London, W.

NEWCASTLE-ON-TYNE.—May 13: Mr. J. H. Lashbrooke, at 6-30; 20, Mr. J. B. Tetlow, of Pendleton.

NOTTINGHAM. Masonic Hall.—Sunday, 13, Mr. J. J. Morse, of London, 10-45 a.m. and 6-30 p.m.

THE SECOND ANNUAL LYCEUM DEMONSTRATION will be held at Royton, on Whit Saturday, May 19. Lyceums to assemble in Cooper's Square at 10-30. At 11 prompt, after two hymns, a procession will be formed in the following order, with coloured rosettes to be worn by each, viz., marshals, Messrs. Chisnall, Gibson, and Longstaff. High Crompton Brass Band; 1, Royton, lavender; 2, Oldham, scarlet; 3, Collyhurst, yellow; 4, Rochdale, white; 5, Pendleton, salmon; 6, Manchester, blue; 7, Heywood, pink; 8, Bacup, orange. They will march along Church Street, Charles Street, Middleton Road, High Street, Sandy Lane, Rochdale Lane, Oldham Road, Shaw Road, returning by Dryclough to High Barn Farm, when two more hymns will be sung, followed by marching and calisthenic exercises. Conductors to wear sashes, and delegates a broad band on right arm, same colour as their Lyceums. Refreshments will be served in the field after the exercises, and again at 4-30 p.m. A plain tea provided at 5 p.m. in the meeting room, Chapel Street, at 6d, by ticket only. A public meeting at 6-30 p.m., when conductors will speak a short time, and recitations by the children as time will allow. Collection towards expenses.—J. B. Longstaff, hon. sec.

WILL MEDIUMS with vacant dates please send terms for same to Secretary, Spiritual Institute, Newall Street, Manchester Road, Bradford?

YORKSHIRE UNION OF SPIRITUALISTS.—The next meeting of delegates, speakers, and honorary members will be held in the No. 1 Committee Room, Temperance Hall, Bradford, on Sunday, May 13th (Whit-Sunday), at 10-30 prompt, when all Yorkshire workers will be heartily welcome. Important and interesting business to be disposed of. Any correspondence referring to the opening out of new centres, or other relative matters, to be addressed to the Secretary, Mr. W. Stansfield, Hanging Heaton, Dewsbury.

WANTED, SITUATIONS, ETC.

[Terms for these advertisements 4d. per line, four lines for 1s., four insertions for the price of three. Ten words to the line. Cash with advertisement.]

WANTED, Reliable General Servant.—Apply Mrs. Wallis, 164, Broughton Road, Pendleton, Manchester.

WANTED strong active general servant, between 20 and 30. Good home. Wages £13 a year. Apply, M. J. H., office of *The Two Worlds*.

WANTED a situation as useful lady housekeeper to widower or bachelor (a Spiritualist preferred.) Experienced, and excellent references. Address, W. W., c/o Manager, *The Two Worlds*, 73a, Corporation Street, Manchester.

FOR SALE.—"Coventry Cross" Safety Bicycle, pneumatic tyres, ball bearings throughout; diamond frame. Price £9.—Address, E. W., Office of *The Two Worlds*.

BEAUTIFUL FLOWER SEEDS.—Packet of 12 separate varieties, 6d., post free, 7½d. F. S. Sainsbury, 18, Maxfield Street, Leicester. If not satisfied money returned.

NOTICE.—**MEDIUMS AND SPEAKERS** who purpose visiting Morecambe during the summer, and are willing to tender their services gratis, are requested to communicate with the secretary of the Lancaster Society, who will arrange for their entertainment during the day, the society also paying tram fares to and from Morecambe.—Address, James Downham, sec., 16, Cumberland View, Bowerham, Lancaster.

PASSING EVENTS AND COMMENTS.

NO REPORTS next week, owing to the holidays.

WE HAVE RECEIVED five cabinet photos of Miss Florence Marryat, taken recently at Birmingham. We can sell them for 1/- post free.

DON'T FAIL to keep a copy or two of last week's *Two Worlds* by you. It will assuredly be wanted for reference during the next lantern lecturing season.

THE BURY PAPER reprinted our last week's article *re* Rev. Ashcroft's apology, and Mr. Hilton will send a copy to all the gentlemen who were chairmen at the "Lantern Lecturer's" recent meetings.

CAMBRIDGE.—Mr. W. H. Yorke, of 31, Ainsworth Street, Cambridge, will be glad to communicate with resident Spiritualists for the purpose of forming circles and promoting the spread of Spiritualism.

MESSRS. E. FOSTER, John Ainsworth, Bevan Harris, W. H. Robinson, Henry Llewelyn, all write *re* the Ashcroft episode, but we are unable to find room for any letters on this matter. Enough is better than a feast.

THE SPIRITUALISTS' recognition symbol is being more and more widely adopted and is rapidly coming into general use. It will be especially serviceable during the holidays for Spiritualists to know one another by. [See advt.]

WRITING NAMES.—Correspondents must be most careful to write names and addresses clearly, and to see that they are properly spelt. We cannot undertake in every case to correct inaccuracies. Mrs. Dickson's name is given in one report as "Dickson" and "Dixon." We are not sure which is right.

ORDER OF PROGRESSIVE SPIRITUALISTS.—The Council of the Spiritualists' Sick and Benefit Fund met on Tuesday, May 8. Subscriptions reported: W. C. Derby, 5s.; Mr. J. H. Bunn, 1s.; A. E. F., 3s.; Manchester Debating Committee, £3; Mr. J. J. Morse, 5s. Donated, £2 10s. Further particulars next week.

HALIFAX PAPERS, the *Evening Courier* and the *Guardian*, printed the apology, and Mr. A. F. Moore writes for more *Two Worlds*. He says: "We could have sold twice our usual quantity." Similar letters have come to hand from many towns indicating the wide-spread interest in this matter.

MOST SUCCESSFUL LYCEUM CONFERENCE AT DEWSBURY.—A correspondent writes: "Everything passed off very harmoniously, and there was an amount of enthusiasm displayed which was most refreshing and uplifting. You would have enjoyed it. The local friends rivalled each other in noble efforts to bring about the happy result."

"THE HUMANITARIAN," the best of the sixpenny magazines, is edited by Mrs. Victoria Woodhull-Martin, and is an organ of advanced thought. A staff of talented and capable contributors, who deal with the vital questions of the hour, make the *Humanitarian* acceptable to every lover of the race who desires its regeneration. It can be ordered from all newsagents.

THE LECTURE by Rev. J. Page Hopps on Monday, at Nottingham, fairly bristled with "points" of a common-sense and spiritual kind, and was followed with sympathetic and intelligent interest throughout. It would be a good thing if Mr. Hopps could be prevailed upon to go round next winter to all the centres of Spiritualistic activity. We were delighted.

SUNDERLAND FRIENDS have got out a funeral card upon which they announce a funeral tea at 6 and meeting at 8, for Whit Tuesday; tickets 9d. The joke is that one Walton Powell last November publicly declared that when next he went to Sunderland he would expose Spiritualism so that the Spiritualists would close their hall and have a funeral. This opportunity is given to the boaster to fulfil his prediction or take his place amongst the false prophets.

RE THE LYCEUM DEMONSTRATION AT MORLEY.—Dear Sir,—The Lyceums are to meet in the Morley Park on Whit Monday, at two o'clock (Park Street entrance). The order of proceedings are, that each Lyceum have a plot of ground and that they each go through their own particular marches, and then we all fall in to one grand march as follows: Batley Carr (white), Batley (yellow), Morley (red), Armley (pink), and Dewsbury (blue). Any other Lyceums joining to follow in order of notification of intention to join us. Conductor of salisthenics, Mr. Colbeck, Batley; marshals of forces, Messrs. J. Kitson and Colbeck.

The Two Worlds will be issued on WEDNESDAY next week.

THE NATIONAL FEDERATION Propaganda Meeting at Nelson on Wednesday, April 25, was most successful. Mr. N. Lathom, chairman, Mr. Peter Lee and Mrs. J. A. Stansfield very ably placed the claims of our philosophy before the audience. Mrs. Dixon, of Burnley, in her quaint and humorous style, gave a few psychometrical tests, whilst Mr. J. Swindlehurst had to deal with many and varied questions, and a desire was expressed by many non-Spiritualists for another opportunity, when more time could be devoted to questions and discussion. The *Lancashire Daily Post*, April 25, reported "a well-attended meeting under the auspices of the National Federation of Spiritualists, was held in the Lawson Street Spiritualists' Hall. Mr. James Swindlehurst, of Preston, presided. Mrs. Butterfield, of Blackpool, and Mrs. J. A. Stansfield, of Oldham, addressed the meeting, the latter giving some clairvoyant descriptions. The chairman said that Spiritualism was a strength in England. Of late, Spiritualistic societies had federated, and by that they found they had strength. A collection was taken in aid of the propaganda fund."

SPIRITUALISM IN YORK.—Mrs. Annie Besant lectured for the Theosophical Society, on "Is man a soul?" and the people of York had a grand intellectual treat. With the exception of several references to Theosophic ideas (which fell flat) the lecture was a truly Spiritualistic one. Replying to the question "Can Theosophy give individual and scientific proof of the existence of the soul after the death of the body?" she said it had already been abundantly proved by Spiritualism; but she would not advise its investigation, owing to the danger and injury to nerves and mental conditions. This is somewhat paradoxical with the statement that she attributed her change from Materialism to Theosophy, to the absolute demonstration of the soul's existence that she had received (through mediums?). Investigation does not appear to have injured her, and such a conclusion would appear to be wrong and contrary to the spirit of the age. Where would the world have been had advice like this been followed? None of the blessings we enjoy would have been known had we been afraid of attendant dangers. What should we think of the man who advised us to have nothing to do with electrical research because of its dangers to nerves and even to life? The truly scientific mind investigates its dangers also, and by guarding and warning against them, arrives at results which bless humanity. The position of the lecturer is unscientific and unsatisfactory. Limited experience, as compared with others, may account for so weak a conclusion. We are aiming to give the death-blow to Materialism, and let every aspiring family or circle answer the great question for himself, "If a man dies, shall he live again?" In doing so, let us warn the frivolous and curious of its dangers. A new world is opening out, and is already within sight and touch; let us not be affrighted from its shores by the cry of danger or demon. We are not, as the lecturer states, materialising or dragging down the loved ones from a state of happiness and progression; they are only too happy and anxious to come if we provide instruments and spiritual conditions. We had quite a little lecture on the need of surrounding mediums with pure and elevating conditions; also of the danger of sitting in public or promiscuous circles—with which we agree. Mrs. Besant is doing good work—far more than she would if in the ranks of Spiritualism.—J. Slater.

IN MEMORIAM.

ON Saturday afternoon, April 14, Harriet, the faithful and devoted wife of Mr. Richard Brooks, formerly of Cardiff, but latterly of Liverpool, left the body after a long and painful illness, which she bore with the utmost patience and resignation. In February last some kind friends took her to Leeds, hoping the change of air might do her good. For a considerable time she was under the care of Dr. Churton, a most eminent physician, but, despite his most assiduous attention, her condition continued to get worse, and shortly after 3 o'clock on Saturday, April 14, she peacefully breathed her last. Her death, like that of all true Spiritualists, was a bright and happy one; the vicar of the parish and others who visited her all testified to this. More than once she had her eyes opened, and caught a glimpse of that country to which she was journeying; she also on one occasion distinctly beheld the forms of her departed mother and sister. These visions, coupled with the knowledge she possessed as the result of a close and intelligent study of the truths of Spiritualism, robbed death of all its terrors, and thus, when the call came, it found her waiting and ready. The day before she passed on a séance was held in her room, and whilst it was in progress a sweet smell of flowers was distinctly perceived by all. The funeral was held on Tuesday, the 17th ult., at Woodhouse Cemetery, Leeds. The mourners included all Mrs. Brooks' children (her husband, sad to relate, being away in Australia, and entirely unaware of the terrible news awaiting him), Mr. and Mrs. Goodenough, of Westfield Crescent, Leeds (at whose house our dear friend passed away, and from both of whom she received all through her illness the utmost kindness and attention), Mrs. Camato (an old friend of the family, and who nursed her whilst ill in Liverpool). The service was carried out by the vicar of the parish. At the graveside, after the Anglican Burial Service was conducted, Dr. Williams, of the Psychic Church, Liverpool, an old and attached friend of the family, delivered a short address, calling to mind the beautiful life and good works of the deceased, eulogising her as a model wife and mother, and explaining briefly the grand faith in which she died. As we left the cemetery, and thought of the sweet face and kindly smile which would never more greet us in the body, some of us felt sad indeed, but the comforting knowledge that our dear sister was not really dead, but only "gone before," gradually but surely assuaged our grief, and we felt we could never repay the debt we owe to Spiritualism. As the writer said at the graveside, turning to her little children, who were sobbing bitterly at the scene that was being enacted, "Do not grieve, little children, your mother is not dead; it is her body only that you see there, she herself is alive still, and in all probability at this very moment looking upon us, and listening to these very words." What a beautiful change for her weary head and aching heart. When lying ill we felt for her and grieved for her; now, on the other hand, we almost envy her. This world can ill afford to lose her, but the other world is made more attractive to those who are left by the very fact of her being there. Mrs. Brooks, a few hours before her departure, particularly requested that an account of her death should be drawn up by the writer, and sent for publication to *The Two Worlds*. —C. W., Liverpool, April 20, 1894.